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THE
EVOLUTION
OF THE
SUNDAY
SCHOOL
BY H. F. COPE

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THE EVOLUTION OF THE
SUNDAY-SCHOOL

Modern Sunday-school Manuals
EDITED BY CHARLES FOSTER KENT

THE EVOLUTION OF THE SUNDAY SCHOOL

BY
HENRY FREDERICK COPE
*General Secretary of The Religious
Education Association*



THE PILGRIM PRESS
BOSTON NEW YORK CHICAGO

UNION
THEOLOGICAL COLLEGE
TORONTO.

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P R E F A C E

Two social institutions in our country have a larger number of servants and expend more money than any others; they are our schools and our churches. Neither can show any material, concrete products, such as we see coming from factories and shops; yet both are absolutely essential to modern social and material welfare. There are many points at which these two institutions come together, but the Sunday-school affords the point of closest contact. It is the church school; it is the expression by the churches of their faith in the method of the schools, and, in America at least, it is the expression by the public of its confidence that the church will in time meet the need for thorough religious education.

The primary aim of this book is to study the development of the Sunday-school with a view to determining whether or not it will be able to meet the serious and steadily increasing demands of the present age. Its past development reveals its capacity for progressive adaptation. We look back that we may the better go forward.

We view the past that we may appreciate the present. We see in the sacrifices that our fathers have made for the progress of the school the call to make its continued progress certain. Over a century and a quarter of definite progress in the Sunday-school demands that none of the effort of the past shall be lost, that returns shall come from all the life investment of the fathers and old-time teachers, and to see to it that when the story of this present transitional era shall be written it may be worth the telling.

A review of Sunday-school history ought also to give the officers and teachers of that institution today valuable help. First, in enabling them to understand the exact aims and character of this institution, and so to come into intelligent and effective relations to it. Second, in giving them encouragement as to its present possibilities and its future progress, by revealing how great is the advance already made. Third, in suggesting for their encouragement and perseverance the tremendous vitality of this institution, showing how it has surmounted obstacles, overcome prejudice and opposition and won its own place in the church, and is today rapidly winning its proper place in our educational system.

The point of view in this brief study is that of the layman rather than of the specialist. It seeks to show how in a perfectly natural manner,

as the result of the outworking of an inner principle of education and not as a consequence of any propaganda or any demands from without, an institution of large influence and importance has developed. It assumes that the history of the Sunday-school is a subject of sufficient general interest and importance to justify this discussion. It is true that there are many persons to whom the Sunday-school is either a matter of indifference or of derision because of its many failures and its general inefficiency. But this study of its history should suggest that we cannot afford to neglect so influential an institution and that we should be patient with it, for it is still in process of development.

The author disclaims any purpose of comprehending the whole field of religious education in the story of its development. He has, however, endeavored to prepare an original study, depending on reliable and, as far as possible, on primary sources for the facts given.

CHICAGO, 1911.

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THE EVOLUTION OF THE SUNDAY SCHOOL

I

THE GENESIS OF THE SUNDAY-SCHOOL

The Sunday-school of the twentieth century is distinctly a modern educational institution.

Yet it is not a recent invention. [It is
The Essen-
tial Spirit of one of the most interesting examples
the Sunday-
school] of the gradual elaboration and per-
fection of a type of organization to

meet certain needs. It has developed because religion has developed.] The school is the answer of the church to the fundamental demand for religious education. If our religion means entering into a larger, finer life and the realization of a better social order, we are bound not only to seek education but also to make education possible to all others. We cannot have the Kingdom until men learn the life of the Kingdom; it can come only as they are trained in its ways and inspired with its ideals. The supreme message of Christianity is that man is the child of God, born of a divine family, intended to grow into the fulness of divine relationship and likeness. The sublime hope and essential meaning

of the religious life is that personality may develop into a fulness which we cannot yet measure. The great religious purpose of life is personal and social development. Hence the aim of every religious institution should be the development of character to fulness and efficiency under the best social conditions.

The Sunday-school is rooted in this essential conception of religion as a life of developing **The First Chapter** personality. The first chapter of Sunday-school history began when man turned his face to this larger life and sought meaning in a world greater than that which he could see and touch. In its simplest form the essential principle embodied in the Sunday-school can therefore be traced even in the earliest records of the history of religion. The savage gave personality to all objects. The trees, grasses, wind, all in his thoughts were possessed of mind or spirit. He believed in a great world outside himself and his fellows, the world of beings who caused the trees to shake in the wind and the rivers to flow. His wise men were those who held the secret of this world of spirits. Beyond such training as the home or the clan might give to the youth in the use of tools and the implements of the chase the really important, practically the only subjects of his instruction, were those that related to that great,

shadowy, and usually dreadful world of spirits. Such instruction was more formal than his every-day training in the family and the chase, and so those who instructed him in his religion were his first recognized teachers.

The earliest development of a great religion and a great civilization took place in the Nile valley. The people who worked out **In Egypt** a calendar of 365 days as far back as 4000 B.C., who erected the great tombs, temples, and pyramids, and who wrote many books, did not neglect education. We have today the recorded wisdom of their teachers. During Egypt's greatest splendor the priestly class was dominant and education was largely religious in character. The priests were the teachers and the temple schools were open to any who could pay even a small sum.

Babylonia, Assyria, Phœnicia, Persia, and India developed religious institutions and systems of **Assyria, India, and China** thought. Inscriptions on the rocks, tablets, monuments, and codes of law recently discovered tell of teachers and schools and even suggest the subjects of study. Their religious life gave birth to and maintained their educational endeavors. Chinese history also reveals the early development of religious ideas. Their tradition tells of schools as early as 2400 B.C., but there is no reliable

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evidence of a systematic educational movement before Confucius (550-458 B.C.). The system of ethics known by his name was gathered from the ancient religious teachings. It became the official code of all Chinese life. The extensive imperial educational scheme of China sought to make pupils familiar with this code. In recent years China has introduced the Bible into the literary studies required of all who seek official rank. She is also seeking to work out an educational plan under the direction of Christian experts.

With the Spartans religion was to live for the state. All the education of the youth was in hardihood and courage. In early

Greece

Athens the songs of the poets dealing with legends of origins and with the deeds of ancient heroes furnished the material for moral and religious instruction. When the simple, old nature-religion no longer sufficed, philosophical interest developed. Great teachers arose. Socrates and Plato enunciated the educational ideals recorded in *The Republic*. Their teachings and those of Aristotle were principally concerned with the questions of morals, with the right relations between men. Their works reveal the large place which practical righteousness had in Greek education.

The early Roman carried his faith in gods and

Rome spirits into all his life. Every act had a sacred significance, whether sowing the wheat or lighting the fire in the home. Hence every act was a part of his religious education. But loyalty, patriotism, citizenship, were also religious duties, and the Roman youth was specifically taught these duties. Cato wrote a pamphlet on *How to Educate Children*. Schools were established in Rome about the end of the third century before Christ. The ideals of Roman education, and especially of moral training, are perhaps seen at their best in the writings of Quintilian (A.D. 35-95). Plutarch in his *Morals* gives many passages on the quickening of conscience and on moral education.

Among the Early Hebrews In an important sense all Hebrew religious life must be regarded as educational in intent and character. An educational purpose is revealed in the explanation which the writer gives in the sixth chapter of Deuteronomy to the imaginary question: To what end are all these signs, ordinances, sacrifices, and feasts? (Read Deut. 6:7-9, 19-25.) Such observances, and particularly such direct teaching at parent's knee and through household and social customs, constitute the finest and most effective kind of religious education. Throughout the history of this people religious education began for the Hebrew child where it ought to

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begin for all children — that is, in the home. This continued to be the case even when formal institutions of learning were well established. That the educational process was not wholly one of verbal instruction is evident from such side-lights as Deuteronomy 8:5 and from references in Proverbs to careful discipline and to household services and duties.

Popular education took its rise in the endeavor to make the law the guiding force in national and

Popular Education among the Jews social life. The religious traditions and literature of the Jews became the great object of study in homes and public gatherings. The literary revival which

followed the exile was like a new lease of life, and from it can be traced almost all the later vigorous educational activity of Israel. The scribe, the educator and interpreter of the law, was the teacher of the people. Along with the scribe the synagogue must be recognized as one of the Old Testament forerunners of the Sunday-school. It is of importance for our study because it was not only the place at which the writings were read and expounded on the Sabbath and at other stated occasions, but because it became the local center of the educational life of the people, and, in time, literally the public schoolhouse. The regular synagogue service itself was almost an exact prototype of the early Sunday-school.

The service consisted of the public recitation of passages calling on the people to remember the Law and the words of Jehovah, the reading of parts of the Law and parts of the Prophets, the offering of prayer, and the giving of a formal benediction. The Scriptures were read in the ancient tongue, and a translation into the popular dialect given, followed by a popular exposition. It is said that teachers were first regularly employed in Jerusalem about 80 B.C., by Simon Ben She-tach, called the father of systematic education in Judea. But many doubts surround the account of his work. The high priest Joshua Ben Gamla is also credited with a similar service. At the end of the Roman period the first clear evidence appears of a fairly well organized, comprehensive system of Jewish education in operation, one teacher being provided for each twenty-five boys in a village and an assistant whenever the number of boys reached forty.

In all these schools the material of instruction was almost exclusively religious. Josephus boasted of the training which Jewish youth received in the Law (*Contra Apion*, 1:12, 11:18-25). He also described the regular meetings for hearing and learning the law and gave specific examples of incredible verbal accuracy in repeating the law. Leipziger states that the work of memorizing the

**Religious
Nature of
the Studies**

Scriptures was seriously begun with each child at the age of three; but the emphasis, in thinking of this period, should be not on the specific examples of formal instruction but on the great fact that the whole life of the people was so infused with the spirit of religion that they were impelled to teach it to their children. To them religion was not a part or a division or aspect of life; it was so truly the whole of life that education could not possibly be considered apart from it.

The teaching of religion in regular institutions was fairly well established by the time of Christ. **The Jewish School** As a matter of course, he both learned in the synagogue schools and himself taught in them. Three kinds of religious schools were probably in existence at this time; the elementary village schools, the synagogue schools, and the classes or groups for higher instruction meeting under the direction of such teachers as Hillel and Shammai. The subjects of study had not changed greatly from those in the later Old Testament, at least in the elementary and synagogue schools. The pupils were still drilled in the Law, the Mishna or interpretations, and the traditions of the law. If we may believe the rabbinical authorities the curriculum of the schools was fairly definitely fixed: from the age of five to ten, the Law, without comment, beginning with Leviticus and taking the historical portions

later; from ten to fifteen, the unwritten traditions, the Mishna, the endless elucidations of the Law by the rabbis, the comments of their followers, the comments of those who commented on earlier commentators, the expositions of expositions, in many cases the darkening of words without knowledge. At fifteen years of age, the pupil was free to dispute with the doctors and to attend the higher schools.

Conditions were far from being ideal, as they are sometimes pictured. The groups of boys sat on the beaten dirt floor. Only boys were present; no girls were permitted to receive religious instruction outside the home. The teaching was, in at least the greater number of instances, by rote, largely mechanical, a process of memorizing.

The ministry of Jesus was preeminently a teaching ministry. While John the Baptist is **Jesus the Teacher** always spoken of as a preacher, Jesus is said to have preached and taught. There are many more examples of his work as a teacher than as a preacher. The parables reveal his supreme skill as a pedagogue. He laid emphasis on teaching the young and on personal, practical instruction. He sent into the work a body of indomitable teachers. Jesus adapted his method to the conditions in which he found himself; he accepted the institutions

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and means nearest at hand, as the synagogue, the street group, and the working group. If the modern Sunday-school teacher would follow Jesus here he will often be found walking in the fields with his class; he will lead to thoughts of God by way of his flowers and his folk. The school that follows this teacher will not be content with weekly meetings for formal instruction, but play and social life, and even business and toil will be used as pathways to higher life.

This brief survey of the beginnings in religious education suggests three conclusions: First, that ^{Conclusions} the imperative need of training the youth for useful living and for the right kind of living in relation to others — either gods or men — compelled all early peoples to make some provision for education. Second, that all early education was largely religious because religion was not a separate subject of study but permeated all life. Where religion was national and where nations were homogeneous, religious education was a national duty, and those questions which perplex us as to the separation of public and religious education simply did not arise. Third, that the modern conception of education as a social duty, an obligation which we owe to all, came to full development under Christianity. Christianity is essentially a religion of education, it gives hope for a larger, better

life here; it bids man become a nobler being; it awakens in him the sense of his godlike possibilities, and it lays on every man the duty of leading his fellows into self-realization. It makes me my brother's keeper and therefore responsible for his complete development. With its grand social conceptions of a right world where peace reigns, where good-will rules, where one great family lives with the divine Father over all, it lays on us the imperative command to touch and to train every life, to lead all to know the laws of the divine order, and to acquire by training and education, the habits of the heavenly family here on earth.

II

IN THE EARLY CHRISTIAN CHURCH

CHRISTIANITY began and spread by teaching. A missionary religion must teach. The method of the apostles was essentially the method of the Great Teacher. Paul in his hired house at Rome spent the greater part of his time instructing groups of inquirers and individuals who came to him. He conducted a school of the new faith which met every day and at all hours. Other passages give very clear pictures of the early Christians meeting frequently, usually in the house of one of their number, and spending the time in talking over the new faith and in worship. It is easy to see that such meetings were really schools, and that, either in them or by other means, the youth were gathered in groups for definite instruction. The early leaders of the churches quickly recognized the importance of training the young in religious knowledge. The Church Fathers, both Greek and Latin, have much to say regarding the teaching of children. The absence of descriptions of special institutions

for this work occasions no surprise, for this was the period when the new life had not yet formed for itself institutional channels; it was adapting itself also to great political changes and to a new world order.

It would be futile to attempt to prove that the early Christians had formal institutions, under ^{Three Lines} _{of Descent} the care of the churches, which corresponded to our Sunday-schools. The pedigree of the Sunday-school is to be traced in principles rather than in institutions. It is seen in the practical expression of the principle of the religious instruction of the young. Early Christianity made provision for this instruction in at least three ways: (1) in the home, (2) in the synagogue schools, and (3) in the catechetical schools. None of the plans was new. Each was the continuance and natural development of methods which had been used among the Jews. Gentiles would find them at first not greatly different from customs with which they were familiar.

The New Testament gives glimpses of the religious life in the home. Timothy was by no means the only youth instructed in the Scriptures from early childhood. In Jewish homes the obligation to repeat the words of the law was still recognized. All the ancient lore, the hero stories, and the literary

and historical instruction of the child by father and by mother were religious in character and subject. Despite the development of traditionalism among the professional religious leaders, the life of the people was for the most part genuinely religious. Besides direct teaching in the home the domestic religious customs and observances were of great pedagogic value. In homes that remained Jewish in faith the fasts and the feasts were observed and diligent efforts were made to instruct the children regarding their meaning. Such homes kept alive the ardor of the old faith and made the glorious past real to youth. In families that became Christian there was no immediate break with old customs. Even when the observances ceased it was necessary to explain their ancient meaning. The reading or at least the repetition and memorizing of the Old Testament passages continued in both kinds of homes. The Jewish heritage was the heritage of all and they gloried in it.

In the Jewish-Christian home the child received instruction in Christian facts and ideals in the most effective manner. The wonder of the new faith made it the all-absorbing subject of conversation. All life centered about it. They learned to know Christian history and teaching as children in American homes in the years 1860-1866 learned to know the

In Jewish-
Christian
Homes

history of the Civil War. This was equally true in Gentile Christian homes, for they were equally near to and interested in the events.

Religious teaching was not neglected in the pagan home. The Greeks and the Romans ^{Gentile} loved their children. We must not ^{Homes} judge hastily from a few shocking examples; not all Roman fathers exposed their children to die or even desired to do so. In the later period of the Roman Empire corruption and luxury undermined the homes of the upper classes and prepared the way for the fall of the empire. At the end of the first century the wealthy left the instruction of children to nurses and slaves. But such homes were no more typical than are similar ones in this country today. Quintilian, who lived 35 to 95 A.D., pleads for the early instruction of the child. He emphasizes the duty of moral training. He says that instruction should begin in the cradle, "as soon as a son is born." "Let us not lose even the earliest period of life." He reminds us of Plato and Socrates: "Beginning is the chiefest part, especially in a young and tender thing." The special teachings of Jesus on the value of the little child and his place in the kingdom led the Gentile Christians to set a new value on elementary education.

The life of the home flowed into the early Christian meetings. Frequently the converts

gathered in homes. Congregations were designated by the home at which they usually met. Agreeable to Jewish custom, it was expected that the whole household would follow the parents in allegiance to the new faith. There was definite consciousness of family relation to that faith. The children went often with their parents to the gatherings. Little groups of families wended their way to their meeting-places. They came at first openly and later secretly for fear of persecution. Meeting in houses, barns, deserted quarries, under the stars, in the catacombs, at any place where in the zeal of this new faith men and women might congregate, the hymn of praise arose, copies of the letters of the apostle were read again and again, and one and another asked questions or told of his experience or hope. How eagerly the little children, standing by their parents, listened to all that was said, and with what interest they inquired further concerning those wonderful stories!

The early meetings were informal in character. They corresponded more closely to a large mixed Sunday-school class than to a modern church service. The utmost freedom of action prevailed. Questions were both asked and answered by the audience. The preacher was really the leader of the class. One writer

on early Christian preaching, Paniel, designates these services as "a mode of instruction which arose from the familiar interplay of inquiry among the members of the congregation."¹ He goes on to describe the preacher as depending on the questions and answers of the congregation for guidance in his words. This was indeed a pedagogical method; the teacher discovered the content of the pupils' minds before attempting to teach. There are in existence "homilies," as they were called, free transcripts of the remarks made on both sides in these interlocutory services. The narratives and accounts of the addresses made by Paul and others show that this method was common with them. The congregation regarded itself somewhat as a class; they were not listening to a formal lecture, still less to a sermon; they were at liberty to ask questions, to assent and even dissent from what was being said. It is interesting to note that the church, even in its public services, once gathered more as a class than as an audience, and that those early meetings were efficient educationally for both young and old.

It is important to keep in mind the fact of the close connection between the old and the new in

¹ Paniel, Karl F. W., in *Pragmatische Geschichte der Christlichen Beredsamkeit* (Leipsic, 1839), quoted by Trumbull, in *Yale Lectures on Sunday-Schools*, p. 53.

the beginnings of Christian history. There was no sudden break. In the early days a family converted to Christianity from Judaism would make few changes in its customs.

No Need of New Services They would go to the synagogue and the children went to the synagogue school. In fact, Christian teachers taught in the synagogues in many places. There were no new formal organizations for school purposes. The customs already in use met all needs. The early Christian church consisted so largely of Jews, who continued the instruction of their children by reading and study of the Old Testament, and also of those who were largely influenced by such Jewish customs, that it is not strange that nothing is heard of special institutions for Christian instruction. The old ways sufficed for both Jews and Christians until persecution drove the latter from the synagogues.

The synagogue schools were to be found almost everywhere through the Roman world. **Synagogue Schools** Borne along by their recently awakened commercial spirit the Jews had gone everywhere, and in all places had established their meeting houses. Wherever Jews lived they maintained their daily schools for the religious instruction of the young. Jewish Christians sent their children to these schools. All the early letters assume the familiarity of the people

with the facts of Hebrew history. In the first century for the greater number of Christians the Sunday-school met every day of the week.

By the end of the first century the Christians were recognizing the need for special institutions for the instruction of their children. Beginning
of New
Schools The growing hostility of the Jews, bitter persecution, and the consciousness that the new faith was wholly separate from any other emphasized the necessity of distinct Christian schools. They developed under at least two influences: (1) the usage of the synagogue schools and (2) the fact that some of the new leaders in the life of the church were scholars, trained in the Greek schools. The early Fathers did not repudiate learning. They acknowledged their indebtedness to the higher schools of the pagan world. They sought all the essential advantages of that culture for those who were to do responsible work in the churches.¹ Perhaps the schools for children grew up around the groups of men gathered for higher education under Christian auspices or being trained for religious services. It is possible that parents demanded of these teachers that they should continue for their children the work of the masters in the synagogue schools.

¹ See *Primitive Christian Education*, G. Hodgson.

The earliest regular school for Christian teaching of which there is clear evidence was at Alexandria. That ancient city was in many ways the natural center for such a beginning. It had a glorious intellectual past. It was the home of a very large Christian community, quite different in culture and thinking from those in Judea. Intellectually, the Alexandrians were Greek Christians. They saw Christianity in the light of Greek philosophy and interpreted the one by the other. They were prepared to recognize the advantage of new schools and of definite forms of instruction. Alexandria had long been the home of scholars and a city of schools. The origin of the Alexandrian school is uncertain. We are indebted to Jerome for almost all our information. At first it was a school for adults, a theological seminary. Probably there were gatherings of Christian thinkers, philosophers, and teachers in that city of learning early in the second century. One hundred years later, A.D. 203, we know that this school gave the child his rightful place. At the age of eighteen, Origen (A.D. 185-254), a student in this theological seminary, went out into the city of Alexandria and gathered the children from the many churches. He organized them into groups for instruction. Before long the bishop of Alexandria very properly appointed him head of

these schools for children. They were called catechetical schools. The new work compelled Origen to give up his secular teaching. He refused pay for religious teaching and, in order that he might not starve, he sold his library for an annuity of a little over ten cents a day.

The catechetical schools were for those who were to be admitted to the church. The pupils Catechetical were instructed with great care in the Schools doctrines of the church and in the history of their faith. All candidates received the instruction, so that the schools included adults as well as children. But Origen's primary interest was in the children. The name "catechetical schools" must not mislead us into thinking of them as existing to teach some formal catechism. It refers rather to the fact that the instruction was exceedingly careful, systematic, and graded according to the development of the pupil and his progress toward full admission into the church.

These early schools probably included a large proportion of the Christians in their communities.

Gradation The students were divided into at least four grades or stages of instruction. The first grade was composed of those who were simply inquirers, receiving instruction in small classes. These included the younger children as well as the new converts. The second grade

was called that of the "hearers." They had no part whatever in the services of worship in the church except as listeners. They left the church when the sermon and Scripture reading was ended. It is probable that they then retired to classes in the corridors or outside the church. The third grade was that of the "worshipers," who had a part in the prayers and ceremonies of the church. The fourth division corresponded to the graduate classes, the "electi," who were ready for baptism. Unfortunately, many preferred to remain in this last class until death drew near, so that baptism might confer on them the supposed benefits of a final unction.

The young were instructed in this manner not only in Alexandria but in the churches throughout Gentile Christendom. ^{The Church as a School} Christian tradition supports this statement. Christian art shows the children being prepared. Many incidental allusions establish the fact that in the churches outside of Judea there were always classes for the training of the young in the religious life. If, as the testimony of the Fathers shows, the method of question and answer was used to train the heathen for church membership, it is not likely that the church would fail to use this method to bring all her children into that relation. The architectural form of many ancient churches indicates special provision for purposes

of instruction. Many edifices were arranged so that it would be possible for the first two grades to leave the congregation and quickly go to the colonnades and there assemble in classes.

From all the allusions to these schools we can gather: (1) that the students were principally those who were preparing for admission to the church, although many others who needed this instruction were included; (2) that the course of study was roughly graded and covered from two to four years; (3) that the subjects included sacred history, Jewish customs, memorizing the Scriptures, the great Christian doctrines, and the teachings of Jesus; (4) that the method of teaching was in classes, often by laymen and women and by students; (5) that the text-book material included the books of the Old Testament, religious poems (possibly the forerunners of some of the ancient hymns), and in time some of the letters and other material of the New Testament. If the churches had continued to recognize the importance of training the young, had adopted suitable methods as they arose, and had paid as much attention thereto as the influential leaders did in the third and fourth centuries we might have had a different tale to tell today.

Side by side with the catechetical schools, an extensive system of general education gradually

grew up under the care of the churches. These schools were not only religious in character but on **General Education** a religious basis, with religious subjects as the principal elements in the curriculum. Such a remarkable development of early education took place under the fostering care of Christianity, that the Emperor Julian, at the time of the pagan reaction against Christianity, recognized its importance by issuing the famous decree taking education out of the hands of the Christians and the churches and placing it under the direction of the Roman state.

The school at Alexandria is best known in its wider sphere of general theological education. It has been called the fountain of theological education, for here was gradually developed an institution which trained many distinguished men for religious services. Clement (160-215 A.D.) was one of the pupils at this seminary, and so was his disciple Origen. We are indebted to Jerome for the picture of Origen, the theological student of eighteen years of age, going through Alexandria, organizing children into classes and instructing them. The theological seminary of that day was using the laboratory method which the seminary of this day is again beginning to adopt. Origen was the forerunner of the young man or woman training for Christian service who learns

by doing, who meets the real and practical problems of religious education while in preparation for that work, and who puts into present practice the instruction received in the class room. Clement left many interesting works. Perhaps the most illuminating are his *Pedagogue* and his *Address to the Greeks*. These show both the system used in the Christian schools and the content of the teaching. The *Pedagogue* states that the teaching included not only the Scriptures and theology, but such practical matters as hygiene, dress, manners, and everyday morals. Those early teachers regarded their work with the young as broader than instruction in the facts of biblical history. They sought to train for the whole of the religious life.

The most notable large schools in Christendom, besides Alexandria, were those at Jerusalem and Antioch. These were more like theological seminaries, but they became centers for the many elementary schools in connection with the churches. For two or three hundred years the school for the religious education of youth continued to be a part of the church. Through Asia Minor and Egypt there were many such schools. When Gregory the Illuminator began to evangelize Armenia he established a system of schools throughout all his field and required attendance at them.

The catechetical schools show that Christianity was not merely the friend but also the mother of education in the modern sense. They prove that the Christian church and the school are inseparable in spirit and essential the one to the other. They indicate that the church early recognized the educational method in the development of the religious life. They are prophetic of the Sunday-school, which has only recently been recognized as an essential part of every modern church. They suggest emphatically that when Christianity had all the vigor and freshness of a new life in the world and when it had to meet its most serious organized, racial, and political opposition, its leaders depended largely on educational processes, its ranks were recruited, and its own people saved to itself by Christian nurture.

III

LIGHTS IN THE GLOOM

THE story of religious education during the medieval period is quite inseparable from the history of general education. All education was conducted by religious agencies. The subjects of study were naturally religious. The activities of education centered in the cities about the cathedrals and great churches and in other places about the monasteries. There was no general, comprehensive scheme of education for the people. For a long time the church looked with suspicion on attempts to extend learning beyond the monks and the clergy. Many of the latter, especially those engaged in parish duties, were sadly ignorant. In the monasteries classic learning was preserved; in some instances the monks took pains to teach some of the poor.

In 782 Charlemagne called Alcuin, a monk of York, England, to direct the organization of education in the Empire. He called attention to the ignorance of the clergy. But he also established village schools, which were taught by the priests and were open to all.

Alcuin came to the court of Charlemagne from scenes of religious interest in education in England. There schools had already been established which were intended for those outside the clergy. These, which were the mothers of the great universities of our day, were all religious schools. Canterbury was originally a school attached to a monastery. In the seventh century it was made famous by the teaching of Theodore and later by that of the abbot Hadrian. Then classical studies were added to the theological and biblical. The great school at York was founded on the same basis in the next century. (See *A History of the Church of England*, Patterson, p. 29.) The school at Jarrow won fame through the work of "the Venerable Bede," and his pupil Egbert, afterwards Archbishop of York, founded the celebrated school in his own city. Alfred the Great of England, lamenting the decline of religion in his kingdom — saying there was not a single priest in the country south of the Thames — sought a remedy in education. He established a school at his court for the sons of the nobility and urged that all the freeborn youth of the land be taught the rudiments of English and Latin. He established additional monasteries with schools and sent abroad for religious teachers for them and for the schools at the older institutions. After

the invasion by the Danes many of the monastery schools were restored by the Benedictine monks.

The rise of the great universities contributed to important changes. These universities, quite different from our modern institutions, were really free associations of students grouping themselves about great and attractive teachers. The first was at Salerno, near Naples.

The University of Paris, the mother of modern liberal culture, took its rise in the fact that such ^{The Universities} teachers as Roscellinus, Peter Abelard and William of Champeaux lectured and reasoned in Paris and drew about them inquiring minds from all over Europe. Large numbers of young men, anxious to pursue the studies they had begun independently in religion and philosophy, came to these teachers. They met in open spaces, in hired rooms, or wherever they could. They paid their instructors just as, for example, the Jewish seekers after knowledge paid Hillel. Emerton says: "It is in these early efforts of the human mind to work out, in what seemed a scientific fashion, the great problems of faith and thought, that we find the beginnings of modern, systematic, higher education."¹

While men hungry for religious and philosophical truth were flocking to the university cities, to Paris, Cologne, Bologna, and Florence, how

¹ Emerton, *Mediaeval Europe*, p. 452.

were the laymen, the common people, the parents and children in the country and the villages faring **Among the People** for religious knowledge? They were not wholly destitute of such knowledge, and yet how was it circulated? The common statement that the people lay in absolute ignorance is unsatisfactory, for out of that mass of ignorance rose many fair and illuminating lives. The saints of the church in that period are not to be dismissed as humbugs or as weak and impossible characters. Somehow they found food for the higher life. Religion was taught even in the darkest days. Although all regular church services were conducted in Latin and all preaching was in that tongue, there was much intercourse between priest and people, while the monks and traveling friars constantly conversed with the village folk. Many records exist of story-telling by these travelers and of popular paraphrasing of the Gospel narratives, as well as of several quaint attempts at the presentation of religious truths by means of crude parables suited to the uneducated mind.

One effective means of popularizing religious knowledge was used by the class of men known **Wandering Scholars** as "wandering scholars." Almost any student at the university cities was likely to be a wanderer, going from one famous teacher in this city to another in that. Like

the Hindu story-tellers and learned men, they often gathered the village folk about them and, in return for hospitality, told in simple terms what they had seen and heard. Their lives may have been not ideal, but their teaching was still on the subject of religion, for at this time "the Christian religion had become the leading subject of men's thoughts, and divines had put forth its claims to be — a Philosophy in the widest sense in which the term is used."¹

The wandering friars popularized religious education in the thirteenth century. The **Franciscans**, Dominicans, and other orders were **The Wandering Friars** free to go anywhere, as "pilgrims and strangers," on works of mercy. They mingled freely with the people and taught them. Their liberty permitted the development of a much more liberal culture than was found in the monastic orders.

One other influence must be mentioned briefly, the reform of the monasteries under the leadership of Bernard of Clairvaux and other **Monasteries** great souls. These institutions, once repositories of learning and active in the religious education of the young had, in many places, become nests of vice and luxury. But Bernard founded his great school and his associates, with their intense devotion and mysticism, secured a

¹ Whewell, *History of the Inductive Sciences*.

large measure of reform in the monasteries so that many became efficient teaching agencies.

Gerard Groot (1340–1384) founded an order of evangelists of unusual religious zeal known as *Brethren of the Common Life*. They established houses of devotion in which converts lived under monastic conditions, but in a manner intended as a protest against the laxities common in monasteries. These devout and industrious lay communities met with the bitter opposition of the friars who were living in luxury and sloth. The new houses soon became teaching centers. Very early many boys were attracted and received religious instruction. At some of the schools more than a thousand boys were in attendance. Many of these also went to other schools for secular learning. Thomas à Kempis was one of their students. These schools took rank with the best educational institutions of the age, and this body of learned and godly men, engaged in teaching religion to the youth, played no small part in preparing the way for the new day in Germany.

In the counter-reformation the schools of the Brethren came under the control of the Jesuits; but they had done their splendid work. (See the *Encyclopaedia of Religion and Ethics*, Vol. II, and also lives of Groot and Florentius.)

In England, during the latter medieval period,

the education of youth passed very largely from the monasteries. But it did not pass from **Parish Schools** under religious auspices; the church was still the great educational agency. The parish priests conducted various kinds of elementary schools. Some were parochial schools of considerable dignity; others were simply little gatherings of children to gain such learning as the priest might be able to impart. The instruction was almost wholly religious, or at least biblical and doctrinal. Even the study of languages centered about the religious writings.

The schools of more advanced grade, as "grammar schools," were usually attached to the abbeys, **Grammar Schools** to cathedrals, or to churches. The great schools were at Winchester and Eton. The former was founded by William of Wykeham in 1378 for the education of youth for religious service. Like the other great English schools, it was intended for the "commoners" and for poor boys as well as for the nobility who, in later years, practically usurped the privileges of the other classes. Eton was founded by Henry VI in the next century.

Erasmus, born in Rotterdam in 1467, was one of the finest scholars of his time and one of the **Erasmus** educational beacon lights of the new age. He wrote a great deal on education. He held that religious nurture was of first

importance. He was wise enough to see that the most important consideration of all was not the amount of information regarding religious history or literature which the child might receive, but the impressions, ideals, and examples which were given to him.

The great German reformer, Luther, stood for the open way to God, the way made free from Luther stumbling blocks set up by ecclesiasticism. But men must be taught the way. In the year 1524, the year in which he published his *First German Hymn Book*, he prepared his first catechism for children. Somewhere about this time he began to call attention to the need for the religious instruction of children. He saw that the young must learn the Scriptures, if ever religious truth was to be a common possession of the people. Accordingly, as D'Aubigne says, he made this one of the objects of his life. Under their civic conditions students could be taught the Scriptures in the day schools. Therefore he began to stimulate public opinion to appreciate the advantages of general elementary education. He sent an address to the councilors of the German cities: "Dear sirs; we annually spend so much on arquebuses, roads, and dikes, why should we not spend a little to give one or two schoolmasters to our poor children. Forget not the poor youth. The strength

of a city does not consist in the number of its towers and buildings, but in counting a great number of learned, serious, and well-educated citizens." Again, "For the church's sake Christian schools must be established and maintained." "Is it not reasonable," he asks, "that every Christian should know the Gospels at the age of nine or ten?" "In schools of all kinds the chief and most common lessons should be the Scriptures." The Reformer's recommendation for scriptural teaching in all schools would be feasible then in Germany, as it would not be today in America. Luther also did tremendous service for religious education in translating the Bible into his own tongue. Even in that day a half million copies went into circulation in a very short time. Some of the other educational ideals of Luther included domestic religious training, vocational training, particularly in home duties and in trades, free libraries, and teacher training. (See D'Aubigne, and Painter's *History of Education*; also Graves, *A History of Education*, Vol. II.)

Francis Xavier (1506–1552), the disciple of Ignatius Loyola, is known for his splendid missionary zeal; but he also corrected one error of the Jesuit schools, their neglect of children. He is credited with the saying, "Give me the children until they are seven and I care

not who has them after." He went through the streets of the cities of India ringing a bell and calling on the people to send all the little children to him for instruction in religion.

Carlo Borromeo, Archbishop of Milan, has become a familiar name, though still an indefinite figure, in Sunday-school history. He was the nephew of Pope Pius IV, a man of unusually high character and wisdom. In 1579 he organized the Collegium Helveticum, for the free education of Swiss young men for the priesthood. At the same time he was deeply interested in the religious education of the young. Agreeable to the mandates of church councils, he gathered the children at the cathedral and at its chapels. He also ordered that the same plans should be followed in all the churches under his care. He caused the children to be gathered in separate small classes, the girls and the boys being divided for religious instruction. Over each class was a minister or teacher. They met every Sunday for study and recitation in the catechisms. Beside the priests in charge of the classes there were other lay assistants, while for the girls matrons were provided. It is said that at the Archbishop's death there were 3040 teachers and 40,098 scholars in his schools.

Archbishop Bellarmine of Capua (1542-1621), whom Hallam calls "the most renowned and

formidable champion" of the Roman church, prepared a catechism for the use of children. **Bellarmino** He traveled through all his parishes, gathering the children at the churches and arranging for their systematic instruction.

Count Zinzendorf, the Moravian revivalist, not only preached to children, but he inaugurated **Zinzendorf** a system of bands, or classes of young converts. They met once or twice a week regularly in little groups of about five to sing and pray and discuss religious subjects under the direction of a leader. Wesley acknowledges this as the origin of the class-meeting plan, but it is interesting and significant, also, as one attempt to train the young in religion.

Zwingli Zwingli published in 1524 a little text-book entitled, *How to Educate the Young in Good Manners and Christian Discipline*. He also outlined a plan of a systematic course of biblical study.

In the Netherlands at the period of the Renaissance there was a closer approach to general elementary education than anywhere else in Europe. The schools in many towns and villages were probably the results or survivals of those founded by the Brethren of the Common Life. In 1574 the Council of Dort asked the state to see that there was a school and a schoolmaster of the reformed faith in every

community. About the close of the century John of Nassau wrote a remarkable letter urging education for all classes. He pleaded that the States-General should establish free schools where all classes of children "could be well and christianly educated and brought up — Soldiers and patriots thus educated, with a knowledge of God and a Christian consciousness, item, churches and schools, good libraries, books and printing presses are better than all armies, arsenals, armories, munitions, alliances and treaties." The land that made such ideals practical was the home of the settlers of Plymouth and the Massachusetts Bay Colony. (See Campbell, *The Puritan in Holland, England and America*.)

What checked the tremendous sweep of the reformation on the continent of Europe in a very Jesuit few years and restored the ancient Schools church to a large measure of power? Certainly two facts account in large measure for this: (1) that the church of Rome began to reform from within; and (2) that this reform consisted in taking one leaf out of Luther's book and doing that which he proposed much better than any reform organization had done it. Certain leaders in the Roman church seriously undertook the task of teaching the doctrines of the church to the young. Ignatius Loyola, in 1534, founded the Jesuit order of priests to combat the reformation.

The principal means employed was the establishment and control of schools of all grades, except the very elementary. He inaugurated a system of religious education according to the conception of his church. The society sought especially to influence young men and youths. It planned a course of study and regimen that embraced every act and every hour of the student's life. Early in the eighteenth century the order had six hundred and twelve colleges, one hundred and fifty-seven normal schools, twenty-four universities, and many missions with schools. The colleges were often very large, their students being youths usually from the better classes of society. In addition they had elaborate arrangements for personal instruction of choice youth.

The educational activity of the Jesuits accomplished much for their church and seemed to check

^{Jesuit's Neglect of the Young} the development of organized Protestantism for a time. But it failed in reality to educate the people religiously or to win them to the church because it neglected the training of the very young and even sought to keep the lower classes in complete ignorance.

August Hermann Francke (1663–1727) started a school for the poor in his own house in Glanca Francke in 1695. Later he organized other schools, both elementary and advanced. He urged that the chief aim in education was

religious knowledge and life.¹ But he protested against mere memory "chattering." His schools remain to this day. They profoundly influenced German popular education.

The conflict between Protestantism and Romanism in Europe brought about an unprecedented Protestant interest in theology. The scholars gave Day Schools their strength almost wholly to this subject. The literature of the age is almost exclusively religious or theological. The current thought of the period took form under this influence. The dominance of theology led to the attempt to reduce all knowledge to the narrow conceptions of the theologians and to reduce religious thinking to an infallible, logical, unchangeable system of formal statements. But it also had the effect of quickening popular education and giving religion the first place in classes and schools for children and youth. Every church became a school during the week. True, the instruction was often in the hands of the sexton or of a priest or preacher little better fitted for the work, but the effort awakened general interest and foreshadowed the beginnings of genuine public education.

The Protestant schools of Germany deserve larger attention than is possible here. They included schools for girls as well as for boys.

¹ See his *Kurzer und einfälliger Unterricht*.

Both provided that reading, writing, Luther's catechism, hymns, and the Bible should be taught.

German Protestant Schools The pupils were required to read the Bible at home and repeat its stories in the class. The principals of the girls' schools were to be women who "loved the Word of God."

In 1773, a village pastor named Kindermaun established a school which met at his church on **Kindermaun** Sundays. His plan becoming known it was adopted by many other parishes through Bohemia, and the Empress Maria Theresa rewarded Kindermaun, so Frieslander says, for his services.

In 1769 Miss Hannah Ball, of High Wycombe, about thirty-five miles from London, gathered a **Hannah Ball** number of children on each Sunday morning before the hour of service and taught them to read the Bible, to repeat the catechism and the church collect for the day. The corner in the church where she gathered her class is still pointed out to visitors. It may well be regarded as the birthplace of the English Sunday-schools.

John Frederic Oberlin was pastor at Waldbach, in the Bandela Roche. In 1767 he became both **Oberlin** pastor and schoolmaster and established in his parish, out of his own slender resources, four new schools. He erected houses

for them and began there the first infant schools ever held. Since the children of these schools were obliged to attend services on Sunday and to meet for the special purposes of singing their hymns and reciting their religious lessons, his work belongs in the lineage of the Sunday-school.

In England at this time certain great schools, such as Whitefriars, were founded by private Public Schools funds and designed for the education of needy youths whose parents could not afford to send them to other schools. The pupils were fed and clothed either free or at very small charges. But it was not long before the "Bluecoat" boys and the pupils at such schools were the sons of rich men, of the families of army and navy officers and churchmen. The rights of the poor were stolen from them and at the close of the seventeenth century there was practically no provision for the education of the children of the lower classes in England. No wonder there was need for a Robert Raikes, since these children not only had no training but changing industrial conditions compelled them to work at least six days a week. However, even these endowed "public schools" were distinctly religious schools: they were founded with a religious purpose; they were conducted by the religious authorities of the realm; and they gave large place in their curricula to religious instruction. The youth

of those public schools had little need for the Sunday-school. No demand for such an institution was likely to arise from the English middle and upper classes.

It was not until Robert Raikes¹ had been for twenty years at his work in England that there Beginnings
of Public
Education was any general awakening to the recognition of the rights of the children of the poor to educational advantages. In 1811 what was known as the National Society was founded. Its purpose was to give the children of the poor both religious and secular instruction. The religious teaching was to be given by the established Church, the Episcopal, and the subject matter was to be in accordance with her teachings. These schools were, until 1833, purely voluntary; in that year the government made its first grant of money to them. Out of that grant rose the great educational controversy in England which has been carried on into the twentieth century. The schools first founded by the National Society became known as National Schools. These are recognized by the government and in them religious teaching is given by teachers of the state church (1910).

The British and Foreign School Society shortly

¹ "The Sunday-schools established by Mr. Raikes . . . were the beginnings of popular education." Green, *Short History of the English People*. Vol. II, p. 359.

afterwards began to establish schools in which, as they expressed it, an "undenominational religion" should be taught. Both these types of schools, however, grew out of religious interest. Popular education in England has a distinctly religious foundation and, down to this day, a great deal of attention is devoted in by far the larger number of schools to direct religious instruction. However, that instruction has been a constant source of difficulty and division, and an increasing number of persons in Great Britain insist that all religious instruction must be left wholly to voluntary agencies, such as church schools, Sunday-schools, and similar associations and institutions.

British
School
Society

IV

ROBERT RAIKES

IN early Sunday-school history no other figure stands out in relief like Robert Raikes. Not many years ago, in 1880, the Protestant world celebrated the centenary of the Sunday-school, one hundred years since Raikes founded his first schools in Gloucester, England.

Robert Raikes was born in Gloucester, September 14, 1736. His childhood was spent in fairly comfortable circumstances. That his education was not neglected is evident; his occupation as editor of *The Gloucester Journal* and his manifest literary ability prove this. It is said that he was for a time at Cambridge. In early manhood he became interested in the inmates of the county jail and by visitation and by writing he endeavored to alleviate their appalling condition.

In *The Gloucester Journal* of November 3, 1783, Raikes gives the first published mention of his interest in the schools for the poor on **Beginnings** Sunday. Later he wrote a more complete account of the origin and working of his

plan. He told how he became impressed with the depravity of the children of the working class, how he thought of gathering them on Sundays, and how he employed four women to instruct them "in reading and the Church catechism," paying them one shilling a day (easily equivalent to five shillings — \$1.25 — at this day). He then called his printing press to his aid in preparing a pamphlet on the needs of the children. By the aid of friends he bought Bibles and books for the pupils. Then others saw the possibilities of these schools and soon a number were started. In 1786 when John Wesley visited Bolton, Lancashire, he found Sunday-schools established there, and the next year over eight hundred pupils were enrolled, "taught by eighty masters, who receive no pay but what they are to receive from their great Master." There is also abundant evidence that strong schools were established at Bradford, Chester, and at Stockton, the latter being the school now in existence, famous as the largest in the world.

In cooperation with William Fox, who at about the same time had worked out similar plans General for the religious training of the young, Organization "The Society for Promoting Sunday Schools Throughout the British Dominions" was organized in 1785. Some of the rules framed by this society are interesting: "Be diligent in

teaching the children to read well. . . . Neither writing nor arithmetic is to be taught on Sunday . . . Range your scholars in classes, according to their age and ability . . . Avoid as much as possible Corporal Punishments."¹ Several distinguished names appear in connection with Raikes' work. Hannah More wrote to William Wilberforce in 1789, seeking to obtain books for her schools in Cheddar. Mr. Raikes urged the schools with both high and low and succeeded in stimulating national interest in his movement. But his health began to fail and on April 5, 1811, he died in his own city of Gloucester, having succeeded in stirring all England to the needs of the neglected and destitute children of the large cities.

Some really surprising facts appear when one looks under the surface of the history of the **Type of Schools** Sunday-school: (1) that it is customary to speak of Robert Raikes as the "father of this great movement"; (2) that there were Sunday-schools flourishing in several places, centuries before Raikes, and that long before his birth there were several in his own country; (3) that the Sunday-schools of our day, in which we often honor Raikes, are in scarcely any particular like the ones which he founded. Our modern

¹ Quoted from *Robert Raikes*, 20th Century S. S. Series. American Baptist Publication Society.

Sunday-schools are not “ragged schools”—except as many of them, unfortunately, might deserve so to be called because of the character of their organization and management. Our schools do not attempt, except in very rare instances, to teach reading and writing, while those of Gloucester attempted little else. His schools were independent institutions, either unrelated to or opposed by the churches. These differences are, of course in part, but not altogether, accounted for by natural processes of development. New conceptions have entered in; some of the functions of Raikes' schools have been taken over and developed by other agencies. The public schools now do his work of general teaching and the relief and aid societies care for destitute children. But if all that Raikes did was to gather destitute children and to begin a system of general education, in what way can he properly be credited with the parentage of the present-day Sunday-school? It surely cannot be because his schools met on Sunday and our schools in the churches do likewise.

This is not an attempt to despoil Raikes of his crown. It is an attempt, in view of the three facts mentioned above, to show the precise significance of Raikes in the Sunday-school movement and history. Raikes is the father of the Sunday-school, not as its

*Why Robert
Raikes?*

inventor, still less as its maker or perfector, but as its prophet. He did not foresee the graded, organized, pedagogical school of the twentieth century; he did have love and faith enough to look forward in the direction of that school and to compel many others, his contemporaries and successors, to take the forward look. His motives compelled the steps that have gradually brought us where we now are.

It is important to account for some of the facts mentioned. First, why did the schools founded by Raikes find permanent rootage while those that preceded him were but temporary? Why did the great system of Cardinal Borromeo and the splendid plans of Archbishop Bellarmine, in the early seventeenth century, the familiar school of Nicholas Ferrar and the much disputed school of Joseph Alleine in Bath, all end in themselves, while the schools founded by Raikes succeeded in giving birth to new ideals and taking such hold on the minds and sympathies of men as to secure their continuity and their unbroken development?

First of all, Raikes was dominated by a motive that seems to be stronger, deeper, and more nearly universal than that which gave birth to the schools before him. He was swayed with passion for the children. He pitied and loved them. To him the child was the

*Secret of
Raikes*

reason for the school. That is precisely the point of view taken today: the child is the cause of the school; modern pedagogy insists that in the child we must find all the principles of the school. Robert Raikes did not call his schools Bible schools; he called them schools for ragged children. They were children's schools, and especially for destitute children. He did not organize them under the splendid ideal of all children being familiar with the Bible; he organized them to give those children a real chance at better living. As they were, those children were a menace to the city, a menace to themselves. The problem was to free them somehow from ignorance and evil habits. If you gather children that they may know your Scriptures, that they may think of religion as you think of it, even though your purpose may be excellent, it is only a literary or a philosophical aim. To accomplish the best results another motive must dominate; the child must be set before the curriculum. That was the saving mark of the schools founded by the Gloucester philanthropist; they were organized for the sake of the child, not for any sectarian, doctrinal, literary, or institutional aim. They made themselves one with our modern schools in their basic passion for the child.

Many schools, possessed of great advantages, have failed because their primary aims have not

been to meet the needs of the child; they have existed for the Bible, or for the denomination, ^{yes} ^{maybe} ^W The Saving or for the creed. A child ought to Motive know the Bible; it ought to be the most attractive book in the world to him; it may easily become the most familiar; and a child ought to come into life-relationship with his church. But to sit down and say, "Come, let us build a Sunday-school so that the Bible may be taught and so that the church may be strengthened," is to build a school and arrange its curriculum on the basis of the Bible or on that of the church instead of on the needs of the child. That is to work toward the object of a system of knowledge instead of toward the aim of a child growing up into the fulness of ideal and divine life. But having the child as purpose and object, the Bible, the whole curriculum, the creed and the church, become the tools and means to serve this high purpose. That was the vision Raikes saw when he looked on the unkempt, ragged, and blasphemous little scamps of the alleys. Through dirt and rags, through the stamp of bestial homes and vicious environment, he looked and saw the possible Christ-child. He had faith in even these dregs of humanity. His was a human passion; the methods for its realization worked themselves out later.

Another great saving impulse was operative

in the Raikes schools: that was the founder's conception of public education. The development of his scheme may be traced in the letters which he wrote. Doubtless he would have scouted the idea that learning of any kind or degree would be sufficient of itself to secure right living and holy character. But certain convictions on the dangers of ignorance and on education as a pathway of growing light and life glowed in his mind. Remember that he was first of all a lover of his kind, a true philanthropist. Our earliest accounts show him concerned over the conditions in the city jails, over the large number of prisoners, their besotted ignorance, and their hopeless indifference to degraded conditions. Then he is concerned over the conditions of industry; why are so many homes wretchedly poor, fairly destitute of even the barest decencies, when parents and all the children work long hours in the pin shops? As a man with a craft, the somewhat rare and quite respectable trade of a printer, he is above this mass of poverty; but he loves his kind whether they are of the clean stock of the English gentleman or of the seething mass at the bottom. Long brooding over their needs convinces him that the people at the bottom might become as good as those at the top, if they had the chance. They were sinning because they had no knowledge.

Lying, thieving, vice, and every form of evil would seem perfectly normal to children brought up in hovels without instruction of any kind. The Gloucester philanthropist printer discovered for himself the great principles of common education which still uphold this system today. He recognized that all persons have a right to that common fund of knowledge regarding the essential facts of life, and to the wider vision of life in order that they may see life as a whole, that they may learn the art of right living with one another, that they may come to the fulness of their own powers, that they may become possessors of their splendid heritage of ideals, and that they may be able to render their full and efficient service to their day. Raikes was a prophet of the modern system of public education and the school on Sundays was his first expression of his vision.

Of course Raikes was not the first prophet of public education. But, by using the one spare **Free Education** day of the week, he gave a practical demonstration of that public education which was no more than a dream in the minds of a few leaders in England. Several have lately suggested that in the United States the system of elementary public education has become so much the object of blind enthusiasm as to be almost a popular fetish. But underlying all

popular enthusiasm for these schools is a deep conviction of their absolute necessity to popular freedom and especially to freedom for personal character development. In a free nation the school is the chance to express a great altruistic motive, a chance to give freely in order that others may receive. Even the man who has no children would be the object of public scorn if, on that account, he should seriously object to supporting public schools. In fact, the feeling is growing that those who have none to be educated should pay the larger share toward the education of others.

Now this altruistic spirit of public education is also the spirit that underlies the Sunday-school.

**Essential
Spirit of
Altruism** The Sunday-school might well claim the public school as one of its children.

The attempt to educate children on Sunday preceded any attempt at general free public education in English-speaking countries. "The act of 1642 in Massachusetts neither made schooling free nor imposed a penalty for its neglect."¹ It was "not until thirty years after the war of 1776 that a regular system of schools at the public expense was established."²

The religious characteristics of Raikes must not be overlooked. Doubtless of deep spiritual

¹ Boone, *Education in the United States*.

² Rhine, *Early Free Schools in America*.

conviction, holding to a high faith, and conscious of the presence of his Father at all times, he seems to have been what one would call a practical-minded Christian. He expressed his faith in his works. Even in his letters he spent little time in elaborating theological theses; in this he was unlike most of his literary contemporaries. Even though he had that exceedingly tempting opportunity of a printing press right at hand, he used it only for practical purposes. Instead of printing tracts to prove certain doctrines, he printed them to promote certain practical plans. In many respects Raikes would have been much at home in the twentieth century, which is the era of the man of affairs in religion. Some of his friends describe him as very much a man of business, "steady, methodical, and very tenacious of purpose." Perhaps in some measure the permanency of the essential parts of his idea is due to the fact that they were expressed by a man with a practical eye. He sought the realization of his ideal of the heavenly city, the city where "there shall be children playing in the streets thereof."

We are justified, then, in regarding Raikes as an important figure in the history of the development of the Sunday-school and as a man marking one great stage of progress in the history of religious education.

This is not because, as some would seem to claim, he planned the present-day Sunday-school, but because (1) he had the courage to apply great, fundamental principles and motives to the education of the young; (2) he had the tenacity to continue his work in face of all opposition, even that of those who ought most cordially to have cooperated with him, and (3) he had the wisdom to begin his work with those who most needed it and in the place where he could do it best.

V

EARLY SCHOOLS IN NORTH AMERICA

To the early settlers in New England separate institutions for religious education would have seemed as superfluous as separate schools for instruction in civic liberty. Religion was their daily mental and spiritual bread. It was at least one of the great causes of their being where they were and seemed to them the dominating factor in all they did. When they came to establish schools, as they did very early, at least in the development of the Massachusetts Bay Colony,¹ religious subjects took a large place in the curriculum. Five years after the Massachusetts Bay Colony was settled the Boston Latin School was established. The next year, 1636, Harvard College was founded to train young men for the ministry and, as expressed in 1650, for "the education of the English and Indian youth of this country in knowledge and

¹ The interest of the Virginia Colony seems to have centered in instruction in the "liberal arts," after the ideal of English universities.

godliness." In 1642 the Massachusetts General Court ordered, "That all masters of families do, once a week at least, catechise their children and servants in the grounds and principles of religion, and if any be unable to do so much, that then, at the least, they procure such children or apprentices to learn some short orthodox catechism, without book, that they may be able to answer the questions that shall be propounded to them out of such catechism."

Five years after this order came the celebrated "charter of free education," the 1647 enactment

Charter of Free Education of the General Court of Massachusetts.

This provided that, in order "that learning may not be buried in the grave of our fathers, in Church and Commonwealth, the Lord assisting our endeavors, it is therefore ordered that every township in this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to read and write." It further provided for the payment of such masters by the parents and the householders. We today cannot easily conceive the extent to which these schools were religious schools. The text-books were religious in tone and subject; biblical material was freely used; scriptural knowledge was an essential part of the course. This was true

of New England and Eastern schools for many decades. The text-books were written to teach religion. The books officially provided later for pupils' libraries were not only religious, they were dogmatic, fiercely assailing all "false doctrine" and often calculated to intensify religious prejudices and partizanship. A recent writer¹ quotes the interesting statement of one who attended those early schools, who says that the teacher "continually prayed with us every day and catechised us every week."

Remember the pious character of all instruction and the pious customs of these early settlers.

Beginnings in New England Call to mind the many pictures of the Saturday afternoon catechism lessons in the homes and, in other cases, the gathering of the young for the same purpose and at the same period in the meeting houses. It is not strange that the institution of separate Sunday-schools would appear to be superfluous; and so the colonists seem to have regarded the situation for a few years. Yet, with the recognized necessity for weekly religious instruction and with the activity of the ministry toward this end, it was only natural that the short period between the two preaching services on Sunday should seem appropriate for gathering children

¹ Marianna C. Brown in *Sunday School Movements in America*, p. 19.

in classes. Since the children had nothing else to do, and must remain usually from one service to the other, what more natural than to fill up even that short period with pious instruction? Doubtless there were many instances of which we have no record in which this was done. In other cases zealous pastors would retain the children after the afternoon service for catechetical instruction. The Reverend J. S. Reed mentions such a service of instruction for children as being conducted in the Congregational Church at Roxbury, Massachusetts, as early as 1674. There is also an account of such a school at Norwich, Connecticut, in 1676. In 1669, still earlier, mention is made of a similar school at Plymouth, Massachusetts.¹ In 1680 there is a clear record of a vote passed by the Plymouth church, "That the deacons be requested to assist the minister in teaching the children during the intermission on the Sabbath." The intermission was between the two preaching services. That sort of a resolution might well be adopted by a good many

¹ It is evident, however, that there was no widespread or general movement for schools for the religious instruction of the young on Sunday at this time, for the only other instances that seem to be at all authentic up to the American Revolution are the following: At Newton, L. I., N. Y., said to have been organized by the Reverend Morgan Jones in 1683; at Ephrata, Penn., a Dunker school organized by Ludwig Stucker in 1740; at Bethlehem, Conn., conducted by the Reverend Joseph Ballamy in 1740.

Sunday-schools today, to the stimulation of both deacons and pastors.

This brings us in the United States almost to the period of the foundation of Sunday-schools ^{The Raikes'} by Robert Raikes in England. In a Plan in America few years the plan which he conceived was carried over to North America. Conditions, however, were so different on the western shores of the Atlantic that the schools which resulted from the importation of his plan were quite unlike those organized in English cities. First, the appalling conditions of destitution and neglect which so profoundly moved the heart of the Gloucester philanthropist were not found in the American villages. In the second place, the Sunday-schools were introduced under the patronage of the churches and not, as at first in England, with their opposition.

Despite many differences, there was keen need for such schools. Following the Revolutionary War ^{New Conditions} there was a breaking up of old habits. Certain types of sceptical and atheistic thinking had become the vogue in the colleges and a tide of material development seemed to sweep before it many of the old domestic customs and pious observances. It was the incoming of new life and the breaking of the old bottles. Just at that time sectarian differences and disputes became unhappily pronounced.

Between the two tendencies, to irreligion and to sectarianism, religious instruction in the schools fell into disuse and even on Sundays churches were often too busy holding their own, one against another, to have much regard for the religious nurture of the young. Such tendencies are clearly marked in the literature of the period. They account in large measure for the failure of the Sunday-school idea — evidently planted in colonial soil before the time of Raikes — to germinate and develop rapidly in North America.

There is a suggestion of the early recognition of the insufficiency or unsuitability of the public schools for religious instruction, and therefore of the need of Sunday-schools in the history of public education in the state of New York. The present public-school system of that state started in 1805 in the movement to establish free schools for the children of indigent persons. The founders of these schools saw that it would be wise to avoid the teaching of any religious doctrines in them. Of course, many were ready at once to label such schools as "godless" and to insist upon the insufficiency of public education under such limitations. In order to meet the wishes of such critics it was arranged that the regular studies should be suspended on one afternoon in each week. Upon this being done, a committee of

**Need Seen
in Public Education**

ladies in New York undertook to meet on that day and examine the children in their religious catechisms — a scheme similar to that in vogue in France for some time and recently proposed again in New York.

One other important early development of Sunday-school interest occurred in the United States as a direct result of the work ^{The First-} _{Day Society} of Robert Raikes. This was the organization in 1791, at Philadelphia, of "The First-Day or Sunday School Society." This body still maintains its official existence (1911). The gentlemen who organized this society were moved to do so by the ignorant condition of large numbers of the youth of the city. Although Pennsylvania had very early projected a most praiseworthy system of public education, there is little evidence that it had reached down through all strata of society. A Public Grammar School was established in 1689, but it seems to have been modeled after the English Charity Schools, so as to be of benefit only to the children of persons of means. Franklin's well-known educational endeavors were directed to an Academy, the forerunner of the University of Pennsylvania. But in the city of Philadelphia there were children as destitute and as ignorant as those whose condition so profoundly moved the heart of Raikes.

First Steps in Organization Three men conferred over the state of the youth of the city; they were — happy augury of future interdenominational cooperation — Bishop White, Episcopalian; Matthew Carey, Roman Catholic; and Dr. Benjamin Rush, Universalist. A public meeting was called for December 19, 1790, at which the plan of organizing Sunday-schools was explained. A week later a constitution and the name of the society were adopted. The plan of operation distinctly stated that instruction should consist in learning to read and write from the Bible and other moral and religious books. While the society had been animated by the same motives as Raikes and proposed the same general plan it evidently had in mind a distinctly religious purpose. The preamble of the constitution is highly interesting.

“Whereas, the good education of youth is of the first importance to society, and numbers of children, the offspring of indigent parents, have not proper opportunities of instruction previous to their being apprenticed to trades; and whereas, among the youth of every large city, various instances occur of the first day of the week, called Sunday — a day which ought to be devoted to religious improvements — being employed to the worst of purposes, the depravity of morals and manners: It is therefore the

opinion of sundry persons, that the establishment of Sunday-schools in this city would be of essential advantage to the rising generations; and for effecting that benevolent purpose they have formed themselves into a society."

As in the case of the society for promoting Sunday-schools in the British Dominions, in 1785, so with the Philadelphia First-Day Society, the organization was possible and imperative on account of the great tide of missionary enthusiasm that swept over the Christian world about the close of the eighteenth century.

VI

THE ADOPTION OF THE SCHOOL BY THE CHURCH

IN Great Britain the serious opposition to Sunday-schools, as established by Raikes, came from the churches; in the United States the churches fostered the schools. The striking difference between the Sunday-schools in the two countries is largely due to this fact.

The first Sunday-schools in England were established and conducted by private enterprise.

The School at the Door of the Church Originally their religious value was simply incidental; their purpose was moral and educational. Raikes had

little success in enlisting the support of the English clergy. As the movement spread and some of the schools sought to meet in chapels and church rooms they attracted the attention of the clergy. Many regarded the use of the sacred edifice, even the chapel or vestry room, for the religious instruction of children as an act of desecration. It was also feared that thus to popularize education would lead to dis-

content and lawlessness. John Wesley heartily supported the movement, while the Bishop of Rochester denounced it in no measured terms. The Archbishop of Canterbury called a conference of bishops to decide on plans to arrest the progress of these schools.

Hannah More met with bitter and cruel opposition to her schools. She was accused of **Opposition** sedition and treason. She was charged with being an accomplice in plans to assassinate her opponents, the clergy. Teachers and school workers were subjected to many petty persecutions, for they were regarded as usurpers of the neglected privileges of the clergy.

The press joined with the clergy in expressing its terror lest these new schools should undermine **The Press** the existing order. Even *The Gentleman's Magazine*, which has become known to thousands only through its advocacy of Raikes' plans, published a communication bitterly assailing the Sunday-school as "subversive of that order, that industry, that peace and tranquillity which constitute the happiness of society; and that so far from deserving encouragement and applause it merits our contempt." It is easy to imagine that country gentlemen and other stockholders who believed it to be the divine will that little children should work in pin factories and other child-labor institutions

objected to any educational agency which might make them discontented with slavery.

The school was opposed as desecrating the day of rest and it was therefore urged that "Sunday-Schools should be held on week days." The School a "Desecration" The opposition came from nonconform-

ting ministers, as well as from clergymen of the State Church. Even in the United States there were ministers who denounced the schools. One pastor succeeded in driving teacher and class from the church to the schoolhouse and from the schoolhouse to the open, shaking his cane at the class and crying, "You imps of Satan, doing the devil's work!" In 1787 George Daughaday, a Methodist preacher, was ducked in a cistern for presuming to gather a class of negro children and instruct them in the Bible. But in the end the school won its right to do its work.

Concerning the Edinburgh Gratis Sunday School Society one of the workers wrote to a friend: "At Popular Feeling the first formation of the society — several of the more liberal of the clergy attended, but they have almost all deserted us now, and are beginning to look upon us with a jealous eye. One of them said the other day that we were striking a blow at the very vitals of the Establishment by means of these schools." Describing conditions in 1798 in England one writes: "The opposition which Mr. Cranfield

and his friends encountered in this district was dreadful. Every species of insult was heaped upon them; they were pelted with filth of all descriptions, and dirty water was frequently thrown out of windows on their heads."¹ Of course not all such acts should be credited to the opposition of the church.

Conditions would have been very different, however, had the organized religious agencies Wesley understood the possibilities of this school and welcomed their greatest recruiting, conserving agency. But the schools were suffered to go on as independent activities, as "ragged schools." Meeting with coldness and active opposition, many ceased to exist. Raikes' school was closed in 1811. The sagacious leader, John Wesley, was one of the first to recognize the need for the Sunday-school and its proper place in the work of the church. In the First Discipline, in 1784, it is ordered that, "Where there are ten children whose parents are in the society, meet them at least one hour every week." In 1785 Wesley published an account of the schools, speaking of them in terms of commendation. In *The American Magazine* he wrote the striking words, "Perhaps God may have a deeper end thereto than men are aware of. Who knows but

¹ Quoted by C. G. Trumbull in *The Development of the Sunday School*, p. 9.

what some of these schools may become nurseries for Christians?" Wesley's foresight in regard to these schools had, doubtless, a good deal to do with the fact that the Methodist churches in the United States were amongst the first formally to adopt the Sunday-school as a regular part of church work.

In Wales a certain Charles, of Bala, brought the school into relation to the church before Charles, of Bala, the end of the eighteenth century. He conducted a public campaign which called attention to the need for such schools and organized them *in the churches*. He enlisted the attendance of adults as well as children and, significant fact, he made the Bible the principal subject of all their study.

In the United States a slight, sporadic opposition to the Sunday-schools was based, not on the ground of the menace of the religious education of the lowly, but on that of its being a departure from established church usage. This indicates how closely these schools were already identified with the churches. In the United States Sunday-schools were in existence before Raikes began his "ragged schools" at Gloucester. A number of well-authenticated instances of such schools meeting under church auspices are on record. The religious instruction of children was ordained by the councils and

authoritative bodies of the various denominations. So that it was not at all a strange thing to find Bishop Asbury, of the Methodist Church, adapting the Raikes plan to conditions in North America and organizing a Sunday-school at the home of Mr. Thomas Crenshaw, in Hanover County, Virginia, in 1786. This was really a school in a church for this home was one of the Bishop's preaching stations. Practically all the early American Sunday-schools were organized by churches and conducted in churches.

In 1790 the Methodist Conference at Charleston, South Carolina, formally placed the Sunday-school in the care of the church. It ordered that there should be established "Sunday schools in or near the place of worship. Let persons be appointed by the Bishops, Deacons, or Preachers, to teach gratis all who will attend and have capacity to learn, from six o'clock in the morning till ten, and from two o'clock in the afternoon till six, when it does not interfere with public worship."¹ Truly this was taking the school seriously!

The last ten years of the eighteenth century witnessed the formation of many Sunday-schools
City Schools in the cities of the United States, nearly all organized in churches. Doubtless the number was much greater than we are able

¹ Quoted by M. C. Brown in *Sunday School Movements in America*, p. 23.

to show precisely at this time. Dr. Reed gives 1790 as the year of the organization of the first Universalist Sunday-school, at Philadelphia, the first amongst the Friends in the same city in 1791, and amongst the Baptists at Pawtucket, Rhode Island in 1791. The first Baptist Sunday-school in the South was organized in the First Baptist Church of Baltimore in 1804. The first Sunday-school for negroes was established in St. Louis in 1818.

Schools in the United States on the same general plan as the Raikes schools stand out as **Private Schools** entirely different institutions from the church schools. A notable instance is that of the schools started by Mr. Charles Slater, an Englishman, who had come to New England to set up spinning frames. He established a Sunday-school for his employees at Pawtucket. There was also a school for the employees of spinning mills at Paterson, New Jersey.

The adoption of the Sunday-school by the church and the recognition of this school as an **Church Schools** agency or department of the church for the religious training of the young was the most important step in the development of the Sunday-school.

Such a conception of the function of the school was almost peculiar to America. It may well be called the American Sunday-School Idea. It

meant that this school became, not a temporary expedient to rescue poor and ignorant children, **The American Idea** but a permanent institution, discharging a definite function in the life of the church. It involved the adoption of the plan of voluntary, unpaid teachers and the principle of voluntary, state-free support for its work. The church gave the school the soil in which it might grow to usefulness. The school met a real need in the life of the church, the need of a specific agency or form of organization for the nurture of the young in the religious life. It also became a definite department of the church, suited to the life and needs of the child. It became an institution in which the child might find normal relationship with the church and might receive the direction, stimulus, and instruction it needed.

During the nineteenth century the Sunday-schools of Great Britain became more religious **In Great Britain** in character, the Bible came to have the principal, and at length generally, the only place in the curriculum. Under those circumstances it was only natural that the school should gravitate toward the church. By the end of the century nearly all met in buildings attached to churches. There are still, however, a number of Sunday-schools remaining, especially in the Black Country, the northern manufacturing dis-

trict of England, which meet in public halls or in other hired rooms. Some of them are attended by hundreds of youths and men. The elements of an ordinary education are given by paid teachers. Frequently there are also moral and religious lessons, sometimes a general lecture or address on a religious subject. They constitute the only educational opportunities for large numbers.

The schools that meet in churches in Great Britain seldom can be regarded as integral parts of the churches. Their expenses are not included in church budgets. Their officers are not elected by the church boards or by the congregations. The pastors seldom attend, save by invitation to make the closing address in the afternoon. They are not guided or aided by denominational societies or officers. With some rare exceptions they are church schools only to the degree that they meet in church buildings.

The Sunday-school has never been the same kind of institution in England as in America. The differences are due to several facts. The English school was organically connected with the work of Robert Raikes. It was born outside the churches and continued to exist largely independently of them. It was organized for philan-

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thropic purposes, particularly to teach the rudiments of an education. The American school was born in the church. It began when the church was obliged to take up the special task of the religious education of the young. The English people did not feel at any time during the nineteenth century or prior to that the deep need for separate schools of religion. Religious subjects were taught daily in all schools. The great public schools for the upper classes were on religious foundations. In America the principles of religious freedom forbade the teaching of religion in state institutions. The duty of the religious education of the young was thrust on every church. Besides this, in England the conception of free universal elementary education developed much later than in America. In the latter country the Sunday-school has developed under the stimulus of popular educational ideals. The American school is in part the result of the apparent disadvantages and the real limitations of our system of free public education. The school has here attained a place of large religious and social importance because, under religious freedom in the state, the teaching of religion must be left to voluntary institutions.

The adoption of the school by the church in North America is easily traced: (1) in the case of schools organized by churches before 1780 and

about that time; (2) in the fact that when the influence of the Raikes movement crossed the Atlantic the schools were organized in the schools churches; (3) in the special departments and officers provided by the denominations to care for these schools; and (4) in the distinct differences between the Sunday-schools of England and those of North America.

The adoption of the Sunday-school by the church marked a new era in religious history.

A Period of New Life It came through the convergence of three streams: (1) the growing recognition on the part of the churches of their duty to instruct the child and to train youth in the religious life; (2) the organization by Robert Raikes of special institutions for the instruction of children on Sunday; and (3) the recognition by Christian people of the deplorable spiritual destitution of their times.

Besides the Sunday-school two other highly important results came from these converging influences: (1) the new institutions for the instruction of the young admitted the services of lay workers and thus set free the pent-up powers of lay service and zeal; (2) the recognition of deep and widespread religious need led, at the end of the eighteenth century, to a remarkable outburst of missionary zeal, expressing itself in the organization of the

great Foreign Missionary Societies (Baptist, 1792; London, 1796; Scottish, 1796; Church of England, 1799) The British and Foreign Bible Society, 1804; The American Bible Society, 1816; and The Religious Tract Society, 1799.

VII

DEVELOPMENT THROUGH ORGANIZATIONS

THE eighteenth century closed in the glow of a splendid ardor for the extension of the Kingdom of Christ. It expressed itself in a number of great organizations for missionary work. The Sunday-school had its share in the benefits arising from the general awakening. This new agency for religious education was speedily fostered by special organizations. The first was The Society for Promoting Sunday Schools Through the British Dominions, created to extend the Raikes type of schools. Its useful work continued and prospered, so that when the founder died in 1811 the number of pupils through the British Dominions and in the United States was estimated at two hundred and fifty thousand.

The organization of the First-Day or Sunday School Society in Philadelphia in 1791 has already been described. Its operations have always been quite local in extent. For many years it was occupied with securing funds to compensate

teachers, and when the system of paid teaching fell into disuse it turned its attention to purchasing books for schools in Philadelphia and suburbs.

In Great Britain Sunday-school interests have been steadily fostered by what is now known as

British
Sunday-
School
Union

The British Sunday School Union.

The union was organized in 1803 as a result of the suggestion of one teacher to another that it would be a good thing to get together and compare methods of work. It began with the holding of quarterly meetings for teachers. Later it was extended to a campaign for the establishment of a school in connection with every church. Then followed the publication of certain handbooks on Sunday-schools and their work. Ten years after the organization of the union it began to publish a periodical for teachers and two years later a monthly paper for pupils. These publications were not lesson helps, but papers intended for general reading. In 1840 the first schemes of lessons for the Sundays of that year were sent out, two series being arranged, one for the morning sessions of the schools and another for the afternoon. The English schools early adopted the custom, to which the greater number of schools still cling, of having two lessons and two sessions of the school. When the International

Uniform Lesson plan was adopted, this lesson was generally accepted for the afternoon schools. The British schools still have another series for the morning sessions. During recent years the British Sunday School Union has given its principal attention to the creation of literature suitable for the use of schools. It has fostered the organization of new schools and the training of teachers, especially in wider biblical knowledge, by lectures, institutes, and special courses with examinations. It extends its work through Sunday-school missions in foreign lands. It supports the work of organized Young People's Societies and Bands of Hope or temperance societies. It gave birth to the International Bible Readers' Association, now enrolling over three-quarters of a million members. The union possesses a valuable plant and maintains, beside its splendid building in London, hospitals and a sanitarium for children, and a Home of Rest for women teachers in the Sunday-schools.

The American Sunday School Union is another by-product of the missionary awakening at the end of the eighteenth century. The Reverend Robert May, a missionary of the London Missionary Society, on his way to India in 1811, stopped at Philadelphia and awakened much interest by his accounts of Sunday-school organizations in

American
Sunday-
School
Union

England. As a result of that visit a number of organizations sprang up in this country. In 1817 nearly all these were brought together in what was called "The Sunday and Adult School Union." Other unions came into existence in other cities. In 1820 the New York Union proposed a general organization for the United States. The matter was considered in two large meetings of delegates from several unions. Some came from the Pittsburg Union, organized in 1809 and, although then in the far West, the largest in the country. At the second meeting, on May 25, 1824, the American Sunday School Union was organized. It was a union in fact, for it represented the affiliation of a number of existing organizations and was created by representatives of a number of denominations. It gave its attention to three lines of endeavor: (1) the publication of suitable literature for Sunday-schools; (2) the selection of scriptural lessons and the preparation of lesson materials; and (3) the organization and maintenance of schools in needy places. It is still active and successful in the first and the last of these purposes. It reports having organized over one hundred thousand schools and having published books and papers to a value of over nine million dollars.

Some of the chapters in the history of the missionary work of the Sunday School Union

deserve a more elaborate recital than can be given here. The work and adventures of men

like Stephen Paxson, in the Mississippi Valley, belong to the romance of modern missions. Suffice to say that in 1829 the Union began its work in what was then the far West. It established headquarters in the village of Cincinnati and in 1830 began a systematic campaign for the establishment of schools through the Mississippi Valley. Large sums of money were raised for the enterprise and missionaries went out, receiving the princely remuneration of one dollar for every day of actual work. At the end of two years seventy-eight missionaries had organized two thousand eight hundred and sixty-seven schools in the region which was the object of this special endeavor. To-day where flourishing cities and prosperous villages dot those smiling prairies and rolling lands look up toward the mountains, the schools organized in rude huts, log cabins, and sod houses have become substantial churches. They are centers of wide influence and agencies for yet further missionary work. The missionaries of the Union are still founding and fostering new schools in the frontier sections, as in Montana, Nevada, New Mexico, and also in states where there are unsettled portions as in Kansas and Oklahoma. The Union works principally in the smaller

Work
in the
Mississippi
Valley

villages and the rural districts. It is said to be organizing schools at the rate of three a day. Those who travel through the sparsely settled portions of the Southern and Western states and who know the conditions of living there know, too, how welcome are those who will establish any kind of religious agency in the lonely little schoolhouses on the plains and amongst the mountains. The history of many a strong church is just beginning today in some remote mining camp where a little Sunday-school is being organized. Often the work begins in the public schoolhouse; sometimes, as the writer knows, in a barn or even a saloon. In a few months the residents send for a preacher to come occasionally from the near-by city. In a few years the school will be a church with its own school and its outlying stations in other mining camps.

As soon as the Sunday-school was recognized in America as the child of the church, the denominations began to foster its development. At first the school received no special or separate emphasis, being regarded as a regular part of the whole work of the church. Suitable resolutions would be passed concerning it at the conventions and conferences of the denominations. It was treated as, for example, the service of worship is now, as so much a part of the work

**Denomina-
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of the church as to require no special organization for itself. In time it became evident that the school needed those who would devote themselves entirely to its work. Men saw that, if Sunday-schools were to be really efficient, they must be no longer either accidents or incidents in the work of the church; they must be especially organized for specific purposes and must receive the undivided attention of capable persons.

The recognition of the need of special organizations for the promotion of Sunday-school work ^{Specializa-} and for the development of the school ^{tion} by the denominations was an important step toward the modern Sunday-school. It led to the conception, now generally accepted, of the school as a special agency in the church, an educational institution requiring a type of work unlike that in any other department of the church.

The denominational Sunday-school organizations developed slowly. They grew out of the ^{Denomina-} state organizations fostered by the ^{tional} American Sunday School Union. A ^{Beginnings} good example is that of the Congregational Society organized out of the Massachusetts Sunday School Union in 1832. At first the denominations carried on their Sunday-school work under their boards of publication. Later the tendency was to commit the work of the Sunday-school to special boards organized for

purposes of religious education. The Sunday School Union of the Methodist Episcopal Church is a good example of the later form.

Doubtless we must give to the Methodist Episcopal Church the credit for the earliest Methodist general denominational recognition of Episcopal the importance of the Sunday-school. This denomination was the first to make official provision by its local conferences for such schools. Church leaders, such as Bishop Asbury, gave hearty support to their organizations. In 1824 the General Conference of the Church passed three resolutions providing: (1) that the itinerant preachers should establish schools; (2) catechisms should be taught in them; and (3) other suitable books should be provided. Three years later, in April, 1827, the Sunday School Union of the Methodist Episcopal Church was organized with its headquarters in New York City. The new organization had a somewhat insecure tenure on life, however, and it was not until its reorganization in 1840 that it began its career of valuable efficiency. Since then its usefulness has steadily grown and in recent years, under the leadership of Dr. McFarland, it has led in the campaign for the effective gradation of Sunday-school material and for all that has made for the thorough adoption of educational methods in the schools.

The Unitarians organized their Sunday School

Society in the same year and month as the Methodists (April, 1827). While this society has steadily fostered the organization of schools in the churches, its most notable service has been in the direction of the preparation and publication of a great variety of graded lessons. No other house approaches this one in the number of series of lessons for the Sunday-school, and the others have only recently attempted to adapt their lessons to the different grades of pupils. For pioneer work on graded lessons the honor surely belongs to the Unitarian Society.

As long as the Lutheran Church maintained a system of parochial schools with religious instruction on week-days the need for Sunday-schools was not felt as keenly as by other denominations of Protestants. Nevertheless, the Lutheran General Council organized a Sunday School Union as early as 1830. A remarkable wave of renewed interest in the Sunday-school has swept over this church in the first years of the twentieth century.

The Congregational Sunday School and Publishing Society dates back at least to 1832, when the members of the churches of that Congregational denomination separated, by mutual agreement, from their union with the Baptists in Sunday-school work in Massachusetts. Since that time the Congregational agencies for the

development of the Sunday-school have been increasingly active and efficient. Some of their best early work was done in the organization of new schools in the Western states. In later years they have given especial attention to the publication of high-grade lesson material and to co-operation in all movements for the increase of Sunday-school efficiency along educational lines.

It would be impossible to show in detail how the work of the Baptists has developed, both in their Northern and in their Southern Conventions. As early as 1840 Sunday-school work was distinctly recognized as part of the business of their Publication Society. They have also accomplished a good work in promoting teacher-training. They were the pioneers in the preparation of advanced texts for teachers and in utilizing the Young People's Society for religious education. The Southern Baptist Publication Society was organized in 1847. It promoted Sunday-schools until, in 1857, the Southern Baptist Sunday School Union was organized.

The Presbyterian Board of Publication has always fostered Sunday-school work. In 1909 it took an advance step toward greater usefulness in the employment of an Educational Secretary for Sunday-schools.

Enough has been said to show that the great de-

nominations of Protestantism in the United States early regarded the Sunday-school as distinctly a part of the work of the churches.

Conclusions In increasing measure they have come to see that these schools require special organizations for their promotion and specially trained workers for their development. They acknowledge them as worthy of large investments of the time and money of the church. The denominations hold themselves responsible for the efficiency of the schools. One result is that more and more the Sunday-school work of the churches is being committed to men who are educational experts; it is recognized that here adequate special training is required.

It is a sign of great encouragement, both for the future of the Sunday-school and for the speedy union of the whole family of God, that the many denominations with their Sunday-school boards have been able, despite many serious difficulties, despite sometimes apparent conflict of interests, to work in remarkable harmony with one another and with the many plans of the International Sunday School Association.

VIII

THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION

THE history of the International Sunday School Association from 1832 to 1887 is written wholly in a series of conventions. From 1887 on the record includes many other activities. This broadening of functions is indicated in the change of name in 1906 from International Sunday School Convention to International Sunday School Association. Yet those first ten conventions, even to the very first of them all, clearly foreshadowed the field in which the Association would work and the large demand for its existence. The Association was born in the desire for such cooperation of all workers and agencies as would make for the largest efficiency of all, while maintaining the autonomy of each. It has proceeded steadily along those lines. In increasing degree and clearness it has seen its field defined and enlarged. It has grown from a single general meeting to an organization holding thousands of conferences annually, with a triennial budget of about \$70,000

and with a large force of paid workers. Operating in closest affiliation with it are organizations, with paid secretaries, in nearly every state in the Union. For the promotion of Sunday-school work the International Association has become in a large measure the clearing house of all the churches, the agency through which they are unitedly doing many things which separately would involve the duplication of activities. The field of the Association today is largely that of promotion, inspiration, and of securing general cooperation.

The Convention out of which this Association gradually grew was called by the officers of the ^{Beginnings} American Sunday School Union in a meeting held April 10, 1832. They appointed May 23 of that year as the date for a general gathering of all persons actually engaged in the Sunday-schools as superintendents, teachers, or other officers. This gathering was to be preliminary to a convention which was proposed for the following year.

At the preliminary meeting held in Philadelphia on the date set it was determined, by the ninety ^{Preliminary} accredited delegates from thirteen of ^{Gathering} the then twenty-four states, that a convention should be held in New York on October 3 of that year. Plans were made so that the delegates at that convention should be repre-

sentatives of Sunday-school associations and unions, rather than of schools or churches directly. Another important preparatory step was the appointment of a Committee on Interrogatories, to prepare and circulate a list of over seventy questions on Sunday-school problems and methods.

When the First Convention met in the Chat-
ham Street Chapel, New York, on October 3,
^{First} 1832, out of the twenty-five thousand
^{Convention} interrogatories sent out replies were in
hand from one hundred and thirty-eight persons.
There were present two hundred and twenty
delegates and these received reports, compiled
from the answers received to the questionnaires.
One of the important matters debated at that
first convention was in regard to the widening
scope of the Sunday-school. Evidently some
thought it might well continue to be, like the
Raikes schools, principally for destitute children.
But a resolution, "That the Sunday-school should
embrace all classes of the community," was passed.
This is the first official recognition of the school
in its new and larger significance as the school
of religion for all.

The Second Convention, held on the authority
^{Second} of the First, met about eight months
^{Convention} later in May, 1833, at Philadelphia.
The convention was not a great success though

it served to call attention to certain important matters, the need for a general effort to enroll children in the schools, the possibilities of school in jails and similar institutions, the duties of parents in the religious education of their children, and the possibilities of Bible-study groups meeting in homes.

The twenty-six years that elapsed before another national convention was held were not all lean or barren years. Perhaps the time had ^{A Period of Smaller Conventions} not yet come for great national gatherings; but the states and the local associations or unions were going on with their work. The splendid work of the American Sunday School Union was finding rich fruitage during these years, particularly in the Middle West. Several states held large and important Sunday-school conventions, as in Brooklyn in 1856, in Boston a little later, and in Albany the following year. Many trace the first county convention to this period, when Stephen Paxson called a number of schools together for a two days' conference at Winchester, Illinois, in 1846.

The Third National Convention, held in Philadelphia, February 22 to 24, 1859, seems ^{Third National Convention} almost unrelated to the other conventions. First impressions suggest that, so far as continuous, organized, country-wide work was concerned all these conventions

were failures; but they were not. They were preparing the way and molding the opinion of the religious world. Moreover, they brought together and doubtless contributed greatly to the development of future Sunday-school leaders. Such men as Henry Clay Trumbull, John H. Vincent, and B. F. Jacobs came to the front in these gatherings and they left a permanent impress on the history of the Sunday-school. Trumbull was the secretary of this convention, preparing for his work as the founder of Sunday-school journalism of the modern type. John H. Vincent, father of the Normal Institute, Summer Assembly, and Teacher-training Movement, and B. F. Jacobs sponsor for the Uniform Lesson and marshal of Sunday-school forces through the Middle West are each the builders of mile-stones in the early Sunday-school progress.

Then came the time of the trying of men's souls in the bitter days of the Civil War. The Sunday-Fourth school leaders were with the armies, Convention serving in the hospitals, and in the ranks. When the war was over, at a meeting of the Young Men's Christian Association at Detroit in June, 1868, the Sunday-school workers gathered under the leadership of that true educator, Edward Eggleston. Arrangements were then enthusiastically made for a general convention the next year. The Fourth National Convention,

April 28 to 30, 1869, met in Newark, New Jersey, and began the system of triennial conventions which has since been continued without interruption. Delegates from twenty-eight states and practically all the English-speaking world struck the note of universal cooperation which was to find unusual form in the next convention.

The Fifth National Convention held in Indianapolis, April 16 to 19, 1872, marks an epoch in Sunday-school history, since it formally and enthusiastically adopted the system of uniform lessons. One other step in advance was the appointment of a national statistical secretary, foreshadowing the employment of several secretaries in later years.

Each succeeding convention has made some contribution to Sunday-school progress and has marked the progress which many schools had been making. The next triennial meeting, held in Baltimore in 1875, was also called the First International Convention, because this was the first time delegates from Canada received official recognition. The Convention of 1878, held in Atlanta, Georgia, marked the establishment of Sunday-school bonds between North and South. That of 1881, at Toronto, saw the beginning of interdenominational work and the promotion of home classes. The Convention of 1884 made possible British coopera-

tion with the Lesson Committee and also witnessed the organization of a Primary Teacher's Institute. The specialization of Primary work in the school led to the organization of other departments and the preparation of special lessons and forms of work for them.

The Fifth International (Tenth National) Convention was held in Chicago in 1887. It formally **Home Department** recognized the Home Department. This was seen to be an important method of extending the Sunday-school into homes and of reaching those who were prevented from attending the regular sessions. It made possible classes and private study of the lessons by shut-ins, men employed on Sunday, and those, as in mining-camps, far distant from the schools. While many claim the credit of originating the Home Department, the first man to promote its organization was Dr. W. A. Duncan, a Methodist minister, who began his work in that direction in 1881. In a few years home classes sprang up in many parts of the country until schools were obliged to make special provision for these correspondence pupils.

The Fifth International Convention marks also one other important advance step, for it **Employed Officers** provided for the employment of a special officer to care for its work in the interim between conventions and to act as

field superintendent and organizer. William Reynolds, of Illinois, was appointed to this office after the Chicago meeting and held this position until 1897. He was succeeded, in 1899, at the next convention, by Mr. Marion Lawrence, now (1911) the General Secretary. At this ninth convention held in Atlanta in 1899 other secretaries were also appointed, including a field secretary and two secretaries for work in the South amongst the negroes.

In an important sense the appointment of these general officers inaugurated the era of greatest development in the work of the International Convention. The activities which they were able to promote made necessary the organization of an Association which would steadily work, not only for great conventions, but for the promotion of Sunday-school interests throughout all the year and all over the country.

Meanwhile there had sprung up, under the fostering care of the many state associations, a large number of organizations of Sunday-school workers, and soon there were enough missionaries and secretaries employed by the state associations to organize themselves into Field Workers' Conferences. The field workers conducted institutes and conferences, taught teachers' classes, delivered public addresses, and organized departments of Sunday-

Subsidiary
Organiza-
tions

school work in their fields, whether cities, counties, or states. These state associations and unions were affiliated with the International Association. They raised money for its support and formed subsidiary bodies which sent the delegates from their conventions to the International Convention.

The most important recent developments in the history of the organized International movement have been: (1) the thorough organization of a standing Executive Committee, nominated by the states and divisions of territory and elected by the convention, to carry out the policies of the convention and to direct the activities of all the Association's workers. (2) The Lesson Committee, nominated by a special committee and elected by the convention, consisting of representatives of the great denominations on both continents, to select the Scripture portions for the uniform lessons and to outline the subjects of study and the lesson material for the graded lessons (see the chapter on "Lessons"). (3) Departmental Organization; Primary, Home, Field Workers, Education, Adult, Missionary, each having its special secretary or secretaries. The six field workers attend institutes, conferences, and state conventions and keep in close touch with all the field. The Educational Secretary has special charge of the promotion of Teacher-training. (4) The General Secretary has

charge of all the field-work, oversees the execution of all plans of work, is the coordinating, personal head of all the varied activities.

The International Sunday School Association has played a highly important part in the development of the Sunday-school. It is the organized expression of the great force of Sunday-school enthusiasm, which might otherwise, without its power of converging and coordinating, remain separated so that its energies in time would be dissipated. It has a focusing function, gathering up the light rays of all its parts. Therefore, it often must wait for their action. As an organization it is naturally conservative, expressing the will not of a few leaders but of the great bulk of the workers. Yet it has shown possibilities of leadership. Under the direction of the chairman of its Executive Committee, Mr. W. N. Hartshorn, steps of signal importance and progress have been taken, with a view to educating workers and so to secure permanent progress. It has shown elasticity of response, remarkable for so large a movement, to the stimulus of other movements which have sought speedy advance. It has, under such stimulus, adopted the principle of graded lessons, recognized the validity of educational principles in Sunday-school work, and promoted the technical training of ministers for their work in the school.

IX

THE STORY OF THE LESSON SYSTEM

A SCHOOL implies lessons. The story of the development of courses of lessons for the Sunday-school is one of the most extraordinary in all the history of education. This is so principally on account of the uniformity with which these lessons, up to the beginning of the twentieth century, were confined to the Bible and also because of the means by which improvement in the use of that material has been secured.

In the schools founded by Raikes the lessons were in the rudiments of secular education, reading, writing, and arithmetic. About 1785 Raikes prepared a little text-book called "Redinmadesy" (Reading Made Easy). The first step in advance came a few years later from the schools in the churches in the United States. They adopted the system of memorizing passages of the Scriptures and selections from the various catechisms. A large number of verses were memorized either by pupils at home or by classes repeating them in concert. It is

Random
Memori-
zation

said that as many as three hundred passages were sometimes included in one exercise. Prizes were offered to the pupils whose minds most easily acquired facility in this practice.

In 1810 Dr. James Gall, of Edinburgh, prepared a series of lessons on what was called the *Lessons Assigned* method of "Nature's Normal School." It consisted of short Bible stories with explanations, questions, and answers. The plan was not introduced into the United States until about 1825. At that time the American Sunday School Union called attention to this plan and to various other improvements which had been made in Sunday-school lessons. Dr. Gall's scheme was formally approved by the New York Sunday School Union. The plan involved the selection of specific passages or stories for lessons so that, instead of the teacher or pupil studying verses of the Bible at random without regard to context or continuity, a definite lesson was assigned. This was the second step in advance, the recognition of an assigned lesson.

In 1827 the Reverend Albert Judson issued a series of questions on biblical lessons, announcing *Connected Lessons* his book as the first of a series of annual lesson courses. His plan was to present the principal facts of the Bible in a series of lessons covering five years and providing forty lessons to each year. In the same year the Sun-

day School Union began to publish its notable series of Union Question Books. The Union had already adopted the working principle of one lesson for the whole school. It urged on all schools cooperating with it that they should forsake the loose memoriter system and follow the courses of lessons published in the *Sunday School Journal*. The Question Books were somewhat more than the name would imply, for they contained notes, explanations, and aids for teachers. Judson's plan and that of the Union constituted the next step forward which was the recognition of the possibility of a connected sequence of lessons.

During the next forty years a multitude of lesson schemes and text-books were introduced.
"Babel" Period So many and so diverse were they that this has been called the "Babel" period of Sunday-school lessons. The denominations followed the lead of enterprising private individuals and each one issued its own series of lessons. By 1852 the Unitarians had eight graded manuals in use. In this period of ferment each school worked at its problem in pretty much its own way. Many experiments were tried and, unconsciously, preparations were made for a better day.

After the Civil War certain great leaders appeared who gave their energies to the improvement of lesson schemes. One of these was Edward

Eggleson, editor of the *National Sunday School Teacher*, published in Chicago. His splendid ^{Leaders in the '60s} genius made his paper and particularly his lessons known through the length and breadth of the country. His broad and vigorous work paved the way for the Uniform Lesson plan conceived by his friend, B. F. Jacobs. Yet Eggleson was a vigorous opponent of the plan of uniformity, believing it pedagogically unsound. John H. Vincent, another Sunday-school giant of Chicago, in 1866 began the publication of a paper called the *Sunday School Teacher*. In this he issued a series of lessons entitled "Two Years with Jesus." In 1868 Mr. B. F. Jacobs began in the *Standard*, a Baptist weekly paper, the publication of notes on the Eggleson lessons. The *Standard* was the first paper to print notes on the lessons. Jacobs labored and argued for one lesson for all the classes in each school, one lesson for all schools, and the publication of notes on the lessons in every possible magazine and paper. The enlistment of the periodical press in publishing the courses of study constituted yet another step forward.

When the Fourth National Sunday-school Convention met in 1869 several important steps in ^{Steps of Progress} the development of the lesson had been taken. It was recognized: (1) that the task of the school was to teach, and that it must

not be confined to the gathering of groups of children for the memorizing of the Bible or for catechetical work; (2) that definite, assigned, selected lessons should be followed in schools; (3) that these lessons should be arranged in series so that there could be some semblance of progress at least through the books that were being studied; (4) that large numbers of schools could very well study the same lesson, instead of allowing each school to spend its energy in preparing its own lessons and working up the materials for them; (5) that the aid of the press might be enlisted for the purpose of popularizing these lessons and placing the material for general preparation where it would be of easy access to almost all students and teachers; and (6) the scheme had been conceived of the single lesson for all schools and all students.

The credit for strenuous advocacy of the single lesson belongs to both B. F. Jacobs and John H.

First Committee on Lessons Vincent. No one can decide to whom belongs the priority, for each worked in his own way. Vincent had the scholar's vision and the enthusiasm of the biblical student; Jacobs had the vigor of the business man and the ardor of a promoter. As a result of their labors the convention of 1869, through its department of superintendents, endorsed the Uniform Lesson plan and appointed a committee

to prepare further plans. Henry Clay Trumbull was the chairman of that committee. A conference of representatives of Sunday-school publications was called by this committee and met in New York in August, 1871. By a vote of twenty-six to three they decided in favor of the uniform lesson scheme and began to plan courses for the next year. A committee consisting of Jacobs, Vincent, Eggleston, Newton, and McCook took charge of this work. After discussing several proposed bases for the lessons, such as doctrines, duties, and the Church Year, it was decided to make the Bible the basis. This meant that the selection of the lessons should be with the view of securing the orderly, systematic study of the Scriptures.

At the meeting of the National Convention in Indianapolis in 1872 it was voted to appoint a committee of five clergymen and five laymen to select a series of lessons for a period not exceeding seven years. It was also decided by the same resolution, despite the vigorous opposition of the trained pedagogue, Eggleston, that the adoption of these lessons be recommended to all the schools of the country. The Lesson Committee was duly appointed and at certain intervals the life of this committee has been continued by the acts of the national convention. From the begin-

First
Regular
Lesson
Committee

ning certain members have been appointed to represent the British schools, and since 1884 there has been a cooperating section of the committee known as the British section. For thirty years the uniform lesson was generally in use in nearly all Sunday-schools through the world.

Whatever we may think today of the educational merits of the plan of Uniform Lessons, it Service of remains true that such a plan was almost Uniform inevitable at some time and that it Lesson served a highly important and useful purpose in the development of the lessons for the schools. It made possible the cooperation of all denominational and private enterprises for publication and circulation toward one end, that these lessons should be within the financial and intellectual reach of every pupil in every school. It made possible the concentration of all the energies of all the schools upon a single lesson plan, so that the conception of the school as a definite *teaching* agency became fixed beyond any doubt or question. It secured the concentration of Sunday-school leadership and to some extent of biblical scholarship on the selection of the material for the lessons and, more particularly, on the preparation of comments and other aids for teachers. It revealed gradually the pedagogical necessities of the Sunday-school teacher. It enabled us to see, in a clear light, free from the

confusion of many lessons, precisely what were the conditions of teaching in each school and what were the requirements of the pupils. At length it brought into clear relief, so sharp that we could not blind ourselves to it, the necessity for a plan of lessons based on the developing natures and needs of those who were being instructed.

Yet no student of the history of the Sunday-school can regard without regret the long period ^{The Delusion of Uniformity} of the dominance of the uniform lesson plan, from 1870 to 1908. Only infatuation for business uniformity blinded the leaders to the wisdom of the simple plans of adaptation suggested by the teacher Eggleston. The scheme of a common lesson was captivating; it would have been sublime if it had gone one step farther and planned a uniform series suited to all ages. The insistent confining of the teaching work of the school to the rigid lines of mechanical, business uniformity seriously retarded its educational development. A school has never been successfully conducted on the plan of a factory. Those forty years were not wholly lost in the desert, but they were largely years of educational wandering or rather standing still when the school ought to have gone forward.

An examination of the biblical material actually used during thirty-three years in the uniform

lessons series reveals some startling facts. It shows, first, that the scheme did not fulfil one of ^{The Bible} its most important promises, to guide ^{Not Studied} every student through a comprehensive study of the Bible in a period of seven years. Although nearly five such periods elapsed, the lessons were chosen so much at random that large portions of the Bible never were studied at all. For instance, during the thirty-three years only thirty-one out of the fifty chapters in Genesis were studied. Valuable material was strangely slighted in all the books. Only seventeen Psalms were used, and only two chapters in I Chronicles. In the New Testament there were equally striking omissions, so that students remained in ignorance of events essential to an understanding of the history involved. It is not strange that there was much popular ignorance of the Bible when the Sunday-school thus officially cut the book to pieces. Neither is it strange that many who received their biblical instruction under this system think of the Scriptures as a patchwork of unrelated texts.

The system of uniform lessons broke down also by an utter disregard of relative values in the ^{Values} biblical material. This is suggested ^{Disregarded} in the following comparisons, drawn from the list of lessons for thirty-three years; five lessons on the Beatitudes compared with

twenty-one lessons on the tabernacle and its ceremonies; the "Golden Rule" was used in three lessons, the story of Cain and Abel in four. The beautiful Ruth story was never treated in its entirety but was touched on five times, while there were fourteen lessons from Leviticus and six from Romans xiii. There are forty lessons from the bloody book of Joshua and thirty-one from the book of Isaiah. In thirty-three years there were five lessons from Amos and one each from Joel, Micah, and Nahum. As an attempt to get the best and the most out of the Bible the system could hardly be called a success. Such facts as the foregoing, though seldom expressed in this form, account for much of the growing dissatisfaction with the uniform lesson system.

The third and most serious failure in the uniform lesson scheme was inherent in the very principle of uniformity; it was impossible to select lessons which met equally well the needs of children of five, youths of fifteen, and men of thirty-five.

No study of the Sunday-school, however, would be adequate in any sense which failed to note that the uniform lesson plan was a widespread, long-continued campaign for the popular study of biblical literature. Unfortunately the perplexing problems of an adequate

and graded curriculum were persistently ignored. But there are advantages in the fact that they were deferred to a period which, by virtue of the experience gained, was better prepared to deal with them.

At no time has the principle of uniformity in Sunday-school lessons been universally adopted.

Departures from the Uniform Plan Many schools in Great Britain continued their own courses of lessons, and all the schools there maintained a separate scheme of lessons for the second school session. The common practice has been, to follow the uniform lesson in the afternoon schools, while the morning schools followed lessons in that Testament which was not being studied in the uniform series.

The Unitarian schools in the United States hardly ever adopted the uniform lessons. Their Sunday-school society worked steadily to develop a scheme of lessons which should include all the **Unitarian Courses** range of religious knowledge and which would be adapted in some degree to the needs of the pupils. The lesson courses included material outside the Bible, such as Ethics, Church history, Heroes of History, the study of the great hymns, and the fundamental doctrines of their churches.

In 1874 the Joint Diocesan Commission of the Protestant Episcopal Church was appointed to

prepare suitable lessons for the schools of that church. The general plan was somewhat like that of the International Lesson Committee, ^{Episcopal Courses} but it has worked with greater flexibility so that in time the Episcopal Church has built up an elaborate series of lessons and studies with suitable handbooks on almost every department of Christian knowledge. Under the leadership of some who have given special attention to the needs of the Sunday-school, such as the Reverend Lester Bradner and the Reverend Pascal Harrower, a highly valuable contribution has been made to the development of the curriculum of the Sunday-school and sound principles in pedagogy have been followed as far as circumstances permitted. The New York Diocesan Commission led the way with a graded curriculum.

The spread of diocesan Sunday-school commissions and organizations went on rapidly in the ^{Joint Diocesan Commission} Episcopal Church. At one time it seemed quite likely that many of these commissions would put forth independent curricula and so contribute to the general confusion. But the Joint Commission reporting to the church convention of 1907 laid down certain principles which have been closely followed by the various commissions since that day. Later the official curriculum of the Sunday School Federation was adopted by a majority of the

diocesan organizations.¹ The General Board of Religious Education appointed by the General Convention of the church in October, 1910, are now vested with full authority and are working for further uniformity.

The Friends, or Quakers, particularly those of the Hicksite branch, have developed independent lesson systems. These include a broad range of subjects, notably lessons on organized charity, social duties, and ethics. The Lutheran schools, while often adopting the International lessons, have also prepared lessons of their own, particularly those on the catechisms of their church. Naturally the Hebrew schools and those of the Roman Catholic Church have their own plans of lessons.

The divergent lesson schemes mentioned above, however, were usually the result of aims or methods of organization peculiar to these denominations. But it was not long after the general adoption of the uniform lesson plan that criticism began to arise. Heard only occasionally at first it gradually grew in volume and significance. It is not possible to review the various objections here;² suffice it

¹ For an account of the plan and curriculum of the Joint Commission see article by Pascal Harrower in *Religious Education* for June, 1910.

² See for a full and authoritative presentation of these reasons

to say that the most serious objection, the one that at last led to the abandonment of the ideal of absolute uniformity, was that it was educationally unsound in that it disregarded absolutely the varying needs of the pupils; it compelled the little child to study the same lesson material as the mature and experienced adult; it meant either meat for both men and babes or milk for both. The gradual recognition of the educational function of the Sunday-school and the consequent necessary adoption of educational principles of operation and of selection and preparation of lesson material compelled all serious-minded persons to reconsider the merits of the ideal of one lesson for all schools and for all students.

One other objection to the uniform lesson led to several interesting experiments in Sunday-school curricula. It was urged that the single lesson, conducting all students once in every seven years in a rather random fashion through certain parts of the Bible, necessarily left unstudied much valuable biblical material, not adapted to all classes. By its insistence on the Scripture-section plan it prevented the consideration of almost every aspect of the Bible except its expository use, and it altogether excluded the study of such

Experiments
—Supplemental
Lessons

the volume in this series by Meyer, *The Graded Sunday School in Principle and Practice*, pp. 96-101.

subjects as later church history, missions, church organization, and modern ethical problems. To meet the need thus suggested the plan of Supplementary Lessons was introduced and at first met with quite general favor. Short lessons on a wide variety of subjects, such as biblical geography, the making of the Bible, church history and doctrine were prepared. The plan was to present these short lessons in a ten-minute period before or after the regular lesson period. This plan, though pushed with much vigor, served only to emphasize the need of a greatly enriched curriculum and to inspire many writers to prepare more adequate text materials on subjects which had been hitherto much neglected by the schools.

Two other interesting steps in the development of the curriculum of the Sunday-school must be

Later Experiments noted: The introduction of temperance lessons and the provision for the study **Temperance** of missions. The interest of the school **Lessons**

in temperance was only an indication of its recognition of responsibility for more than the student's biblical knowledge. Bands of Hope and children's total abstinence societies were the first manifestations of this enlarged sense of responsibility. At the convention held at Pittsburgh in 1890 the agitation for the teaching of temperance in the schools was so strong that it

was determined to set aside one Sunday in each quarter of the year as Temperance Sunday. On this day a lesson on this subject was to be taught. Many fruitless attempts have since been made to rescind this action or to avoid the breach in the continuity of teaching which it caused. However, as graded systems came into use it was found possible to work out logically the germinal principle of temperance teaching and to give regular, systematic instruction in hygiene from the Christian point of view. Then such studies were incorporated in the curricula of a number of schools.

In the British Sunday-schools the interest in Foreign Missions was maintained by the custom of devoting all the offerings in the Mission Studies classes to the missionary societies. Sunday-school leaders in the United States early advocated the stimulation of missionary interest, but they were slow to perceive that the knowledge of the extension of the Kingdom was part of a child's religious birthright and quite essential to his usefulness in Christian service. The Young People's Missionary Movement called a conference of Sunday-school workers at Silver Bay, New York, in July, 1906, at which plans for missionary instruction were agreed upon. It was provided that, in addition to the designating of those lessons which had explicit missionary inci-

dents or interest as such, the endeavor should be made to relate all lessons to this subject. This unpedagogical arrangement failed to content schools with an educational conscience, but it served to quicken the preparation of special courses in missions. In later years the need for missionary study was met by (1) the organization of special classes, often meeting in the week; (2) the creation of a department on missions in the school, and (3) by special courses in the graded curriculum.

The formal commitment of the International Sunday School Association to the plan of a completely graded course of study came about at the general convention of the Association held in Louisville, Kentucky, in 1908. The steps of progress leading up to the adoption of that plan covered many years and were known publicly from about 1900. As early as 1894 the International Primary Union made its appeal for a course of lessons especially adapted to the children under six. The course prepared, however, met with little favor. The New Jersey Sunday School Association then issued a two-years' course known as *Bible Lessons for Little Beginners*. This was widely adopted. Following the path marked out by these lessons the Lesson Committee prepared in 1901 a new course for one year and at the time of the Denver Convention, 1902, a course for

two years was authorized. Within a short time it was reported that twenty-five per cent of the schools had adopted this course for their primary pupils. This applied only to the United States and Canada, for the British members of the Lesson Committee did not commit themselves to the plan.

While the Denver Convention met the wishes of the workers in the primary departments of Adult Studies the Sunday-schools it disappointed the wishes of those who advocated other and more suitable lessons for the adult members in the schools. The Lesson Committee prepared a course covering two years in response to the demands of many adult classes desiring some plan of study better adapted to their needs than that furnished in the Uniform Lessons. But the delegates at the convention rejected this part of the report of the Lesson Committee and denied the advanced schools the privilege of an officially planned and recognized course. At the next convention, in Toronto, in 1905, permission was given the Lesson Committee to plan advanced courses suitable for adult classes, and this it proceeded to do after not a little experimentation. The first course to be definitely offered was on *The Ethical Teachings of Jesus*.

The years from 1903 to 1908 constitute one of the most critical periods in the history of the

American Sunday-school. They witnessed the rapid adoption of the practice of grading the schools and the intense agitation of educational leaders for a properly graded curriculum. The schools were free to grade as seemed wise to them. They were at serious disadvantage as to graded materials of study so long as the uniform lessons alone had the endorsement of the Sunday School Association. Criticism of the lessons gathered strength from several sources: (1) from the general appreciation of popular ignorance of the Bible; (2) from the dissatisfaction of teachers who met the practical difficulties involved in teaching these lessons; (3) from the attention which trained educators were giving to the school; and (4) from recognition of the superiority of the several series of graded lessons prepared by independent publishers.

Reform was effected by the courage and persistence of a few who had seen the established educational principles underlying the work of the school. They faced derision and steady opposition. At first they found opportunity to express themselves only in meetings of those who were protesting and through a few journals. Their proposals for graded lessons met the conservatism natural to large institutions such as in the International Association. They met also the objections of denominational publishers

who had made large investments in the machinery for handling the uniform lessons. But though often misunderstood the agitators also persisted. They came to a consciousness of their strength when the Religious Education Association was organized. Its conventions gave opportunity for careful discussion and its publications secured a wide hearing for their arguments and plans. It was not long before the leaders in several of the larger denominations were convinced. The Methodist Episcopal Sunday School Union spoke emphatically through its corresponding secretary, Reverend John T. McFarland, D.D. He declared unequivocally for a graded lesson scheme. He secured the services of accomplished writers and biblical students for the preparation of lessons.

Before the convention of the International Association met at Louisville in 1908, the officers ^{Preparations} seriously faced the problem of fully for Graded Lessons graded lessons. Several conferences were held with editorial writers, publishers, and educators. The first was held in London, England, October 31 to November 1, 1906. The second in the same city, June, 1907, witnessed a complete change in the British committee. Several English educators had been added to that body and they stood for progress. The next important conference was held in Boston in January, 1908, when fifty-four persons con-

sidered the question, "The International Lesson System — How may it be Improved?" The result of the deliberations was agreement on a broad policy, which was summarized somewhat as follows: (1) That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday-schools of North America. Because of its past accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development. (2) That the need for a graded system of lessons is expressed by so many Sunday-schools and workers, that it should be adequately met by the International Sunday School Association, and that the lesson committee should be instructed by the next international convention to continue the preparation of a thoroughly graded course covering the entire range of the Sunday-school.

Results followed the reaction at Toronto and the succeeding conferences and agitation. When the International Association met at Louisville, Kentucky, in 1908, it voted unanimously, "That this Convention authorize its Lesson Committee also to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday-school which desires it, whether in whole or in part."

Results of
Graded
Courses

Meanwhile the publishers of lesson material had been making careful preparation for such action and there was then ready for presentation to the Lesson Committee a carefully prepared system of lessons for the years from seven to thirteen inclusive. The American section of the Lesson Committee adopted these lessons and they were ready for the teachers and classes in the school with the beginning of the year's work in the fall of 1909. The demand for the outlines of these lessons and for the quarterlies and text books containing the material was a surprise to all publishers. They were overwhelmed with orders. There was immediate popular appreciation of the step taken. The general recognition of the need for graded lessons was much greater than had been realized.

While the International Sunday School Association, with the deliberation characteristic of Individual Pioneers any large and popular movement, had been coming to the adoption of the plan of graded curricula, other persons and organizations had been working out graded lesson courses. The Religious Education Association had persistently urged the educational necessity for graded lessons. Resolutions had been prepared and offered from many denominational and similar bodies and from groups of Sunday-school workers. By various means the public mind had been

educated to the principle of the gradation of the lesson material. Some of the schools which led in the preparation of their own lesson courses were the Church of the Disciples, Roxbury, Massachusetts; The First Congregational Church, Oakland, California; The Hyde Park Baptist Church, Chicago, Illinois; The University Congregational Church of the same city; the school maintained at Teachers' College, Columbia University, New York; and the St. Agnes Chapel Sunday-school of Trinity Parish, New York.

One of the factors contributing to the development of Sunday-school lesson material has been the organization, in different denominations, of special groups to study the needs of graded Bible schools. One of the best illustrations of this method is found in the work of a Congregational committee, "On a course of study for graded Bible schools." This committee has been in existence and has rendered annual reports since May 21, 1901. It is appointed by the association of Congregational churches for Illinois. Seven of their reports are in print. They give annually the progress in the adoption of ideals of gradation in the schools of Illinois, the definite plans of work used by schools, and book-lists of text material divided into grades for the schools.

Other denominations have rendered at different

times like service. The Northern Baptist Convention at its meeting in Portland, Oregon, The
Church
School in May, 1909, appointed a commission on the "Coordination of the educational agencies of the local church."

This commission consisted of nine members, held a number of meetings in 1909 and 1910, and presented a significant report at the convention of its denomination held at Chicago in May, 1910. This report, amongst other things, defined religious education as "The development of religious life in fulness and efficiency." It went on to suggest that all the educational work of the church should be under the direction of an organization to be known as "The school of the church" and that the "school of the church . . . should include not only the work done in the Sunday school but the educational activities of the church, . . . so conducted as to contribute in due proportion in each period of life to the increase of knowledge, the education of the emotions, and the development of activity." The commission also published a table indicating the sources and types of material then available for a graded curriculum to cover all the activities of the church and the needs of a developing religious life.

Manifestly it would be impossible to make mention of every serious attempt to meet the need for graded lesson material for the school,

but several enterprises deserve more than the brief description possible here. The most notable **Notable Series** is that known as *The Constructive Bible Studies*, published by the University of Chicago Press. This is probably the most complete series of carefully prepared text-books for the school. All are written by authors of repute and scholarship. It includes text-books, usually with lessons outlined for a year's work, for all the grades of a school. Studies are so suited to each grade that the whole field of biblical knowledge is properly covered. Other subjects such as Christian ethics and history are treated in their proper places. The Pilgrim Press also prepared some particularly useful books to meet the need of adult classes. These rendered valuable service especially during the period of agitation for lesson material suited to adults. The *Graded Manuals* of the Unitarian Sunday School Society were prepared during a long period of time, from 1850 on. They cover a wider range of subjects than any other up to 1910, and are worthy of note, both for their comprehensiveness and for the amount of extra-biblical material. In 1910 an entirely new series of graded texts was projected by this society.

One of the most serious attempts to meet the need of a graded curriculum for the Sunday-school was the work of the Bible Study Union. This

organization, by agitation and by the production of suitable graded material, created standards and largely stimulated the unrest which led to the general adoption of the graded curricula. It was the result of the personal experience of the Reverend Erastus Blakeslee as pastor of a Congregational church in Spencer, Massachusetts. In 1888 he planned lessons for his young people's Bible class which met in the week. The experiment proved so successful that Mr. Blakeslee conceived the plan of similar lessons for the Sunday-school. His general idea was to give first a broad study of the Bible as a whole and to follow this in later years with a more particular and careful study of its parts. In 1890 Mr. Blakeslee published a series of lessons on the Life of Christ. The next year the Bible Study Publishing Company was organized in Boston. In 1894 publications were issued for the departments or broad gradations of the school. Later, further divisions were made and a closer gradation was adopted. The plan was under the direction of the Bible Study Union, an organization which included some of the leading religious educators. They employed, for the preparation of lessons, some of the best biblical experts of that time. This was the first attempt on any large scale to prepare for all Sunday-schools lessons which might be regarded as covering the

The Bible
Study
Union

field of Bible study in a comprehensive manner, and guided by the general principle of variety of treatment suited to the needs of the different grades. A large number of schools adopted these studies. The courses of lessons were improved from year to year and in 1910 the organization began the publication of a completely graded series embracing six separate courses with special text-books and treatment for practically every year of Sunday-school life.

So through many decades the curricula and lesson materials of the school have been developing. Beginning with the ardent efforts of those who were zealous for the word of God this institution has increasingly won the attention and the expert services of educational leaders. The multiplicity of text-books at the beginning of this new period of thorough gradation tends, not to confusion, but to more careful adaptation. The tendency to the presentation of lesson material in text-book form gives promise of value and permanency. It points to the day when it will be as easy to select material precisely suitable for any class as it now is to do the same in any other school.

X

THE PERIOD OF INTENSIVE DEVELOPMENT

DURING the greater part of the nineteenth century the Sunday-school was in the process of coming to recognition as an educational agency. The emphasis, generally speaking, was upon its extension rather than upon its internal development and improvement. It was the period of the organization of new schools, the extension of existing schools into new fields, and of efforts to include all the persons in their parishes. The school grew from a small and somewhat unimportant venture in behalf of destitute and ignorant children into a real and important special department of church life. In the end of the century it developed from a somewhat indefinite organization into an organization for a clearly recognized specific purpose.

If about 1850 one had asked a pastor or a Sunday-school officer what these schools were, **Changing Emphasis** he would have answered: "They are the nurseries of the church." That was one of the stock phrases for the school. They

were the means by which the church sought to minister to the children and to hold them for herself. The same question forty years later would have elicited a different answer: "They are the Bible schools of the churches." That is to say, the church had committed to these institutions the special task of teaching the Bible to all her people. Still later, at the beginning of the twentieth century, the answer, if it came from those who watched and measured progress, would probably be: "These are the schools of the church; they exist especially for the training and development of the people of the church in Christian character and in Christian service."

In other words, the beginning of the twentieth century saw the general recognition of the special

Becomes the School of the Church function of this institution. It was seen as the particular agency or organization which was seeking to realize

the great purposes of the church by the educational method. In the various names given to this organization the emphasis has gradually shifted something like this: *Sunday-school*, *Bible school*, *Church school*. This change can be readily traced in several ways.

First, in the topics of inquiry amongst Sunday-school workers, as seen in programs of institutes and conventions. All persons of mature years can remember when the great, popular ques-

tions were: "How can we increase attendance?" "How get all the people in the school?" "One Changes in or two schools on Sunday?" "Morning Topics of vs. Afternoon schools." "The Interest organization of new schools." One finds in these programs occasional recognition of the problem of education, especially as to matters of discipline. Usually, however, the conception was the mechanical one which accompanied the vision of the school only from the point of view of organization and numbers. Later there emerged a large number of questions on Bible study. The uniform lessons came to the front. Excitement rose high on methods of securing the interest of the whole world in Bible study. That was a motive by no means to be despised or minimized. The focusing of the attention of so many on Bible study probably brought larger results to the church then we shall ever accurately estimate. Programs were crowded with problems of teaching the Bible to persons of all ages. Lectures and institutes for Bible study arose. The very concentration on this subject of study, the custom of regarding this as a school especially for the Bible, just as another institution may be a school of music, quickly brought the realization of the necessity of making it a school indeed. The subject of study was evidently so large and important that only the best educational methods

could be adequate for it. Then when it was settled that the Bible was the principal text-book in the Sunday school, the questions of method arose. Programs began to look very much like those used for teachers' institutes in public-school work. Today the school uses on its convention and institute programs some of the foremost specialists in education in the country. These lines of emphasis were not contradictory; each new one was in no sense destructive of the preceding. They were cumulative, complementary, and progressive. Each emphasis made its contribution. Progress is ever in this way, by series of emphases which carry us forward so that at each step we take into the new day some of the riches of the old.

Development may be traced very easily also in Sunday-school literature. A file of the Sunday-school journals of any denomination is a good mirror of popular estimates of the school. Compare the large number of articles on questions of organization, with special reference to duties of officers and teachers, in the journals of, say, 1880 and the type of article now most common, such as studies in the fundamental educational considerations, namely the nature of the child, or the processes of learning, or the laws of the development of character. At the earlier period the authorities were those who had

**Develop-
ment of
Literature**

met with success in the business of recruiting and handling large numbers of children; in the latter period our teachers on Sunday-school science are those who speak with authority on the principles of education with special reference to the development of the spirit of religion in the life.

Development may be traced also in special organizations designed to aid the school and its workers. In the case of the International Sunday School Association its first general officer was a Field Secretary who gave his attention, in the interim between conventions, to the extension of the school as an institution. Mr. B. F. Jacobs was a Sunday-school man in the sense of seeking to bring about the day when every church and mission would have a school. His aim also was that each school should enlist all its people. True these officers did not organize schools; they stimulated their organization. Today this Association has a number of special secretaries whose duties are those of developing the efficiency of the schools as such. There are officers in charge of special departments, such as the Primary, Intermediate, and Adult, who are fully alive to the need for specialization. Others are in charge of special interests, such as Education (stimulating adequate teacher-training), Missions, and Temperance.

Development can be traced in other great

Sunday-school organizations and movements. One of the most important of all the organizations seeking the greater efficiency of the school grew up within the organized ranks. It was that which is now known as the International Primary Union. At the International Convention in 1887 Mr. and Mrs. W. N. Hartshorn drew attention to the importance of properly meeting the needs of very small children. That was the first general recognition of a movement then several years old. As early as 1870 the teachers of primary classes in Newark, New Jersey, met and organized a Primary Union. Later teachers of primary groups created similar organizations in New York, Philadelphia, and Washington, D. C. These primary unions existed, not only to show teachers how to present the lesson for the next Sunday, but to carry on regular courses of study in child-nature, in pedagogy (especially for the primary and kindergarten), and in methods. They became voluntary training schools. It is said that in one of these the use of the blackboard was first suggested and though, as Mrs. J. W. Barnes says, this was "criticised as secularizing the Sunday-school," it naturally won its way into use throughout the school. As year after year new Unions were formed, new courses were developed, and many institutes were held. The primary department

of the Sunday-school received a wonderful stimulus toward intensive development. The organization of primary workers blazed the way for the organization of the whole school upon modern lines.

There is no chapter more important in the history of the modern development of the Sunday-

Leadership by the Primary Department school than that which relates to the early efforts for the organization and development of the primary department.

This is so, first, because they dealt with the problems of the Sunday-school at the beginning of its work with the child. The improvements secured were felt all through the school as the individual pupils advanced from grade to grade. Second, and most important, the women in the primary unions came very early under the influence of certain great educators. They listened to loyal kindergarteners, and became disciples of Pestalozzi and Froebel. As a result they proceeded to organize the primary department on the only sound and enduring basis, upon the laws of the life of the child. They became enthusiasts in child-study; that is essentially the secret of all their success. Third, they led the movement for graded lessons. This movement grew naturally and inevitably out of the study of the child. They learned the laws of the child life, discovered his normal spiritual needs, and properly demanded that he should

have suitable food. It is doubtful if the movement for graded lessons would have achieved success within the regular Sunday-school organization but for the pioneer work of primary teachers. Other causes contributed, but this one operated powerfully in many of the most conservative schools. Fourth, the primary unions led the way in teacher-training; their work was principally that of teacher-training. When they could point to the striking development of the primary department in the schools, and when the churches became proud of their primaries, it was evident that this kind of work paid. The primary unions, with their propaganda, which met with not a little scoffing and coldness at times, became the demonstrators of better things in Sunday-school methods.

Other organizations also played their part in the development of the school as an educational agency. The school was deeply indebted to those who began to provide better graded lesson courses; to the group promoting what was called "supplemental study," to superintendents, unions, and to such organizations as the Religious Education Association. All were evidences of the fact that the church was awakening to the value of the educational method. All were indications of conscientious efforts to do divine service according to the divine laws of character development.

XI

CAUSES AND FACTORS IN RECENT DEVELOPMENT

THE Sunday-school made greater progress in the ten years following 1890 than in any like period, perhaps than in any century of its history. The immediate factors were: the grouping of leaders into new organizations with timely ideals, new life in the International Sunday School Association, the work of the Religious Education Association, the endeavors of the great denominational leaders, and the examples of individual schools which worked out significant experiments. But back of these factors great forces were at work. The Sunday-school changed because the world's thought changed. This school developed because education in general took great strides forward.

One of the most serious questions for any student of the development of the Sunday-school is whether this institution has kept pace with the development of other educational institutions. This inquiry is only part of another and more important one, whether the Sunday-school has kept pace with the develop-

ment of human thought. This is a question manifestly of first importance to the school, for if it is to be the chief minister of the church to the religious development of the young it must properly prepare the young for the life and the thought of the world into which they are to go. On the other hand it is important to know whether the school has received whatever benefit might be derivable from human progress.

At first it may seem as though the Sunday-school has felt the current of the world's thought ^{Period of Change} in only a slight degree and, to any noticeable or valuable extent, only in rare instances. No other period, unless it be that of the reign of Elizabeth of England, can compare with the last half of the nineteenth century as to philosophical progress and certainly no other of which we know can compare as to scientific discovery. Indeed the value of the philosophical development of this period lies in the fact that it is based upon scientific discovery. Men have come, by vast strides, nearer than ever before to thinking the universe into unity. Modern philosophy has given human importance to religion. It can no longer be regarded by any thoughtful person as the concern of a few. It is part of the common race inheritance and of the great problem of human existence. All our later philosophy tends to center about the religious

problem. It follows that any institution which exists to teach religion becomes of new importance.

The effect of modern philosophy is not seen so much in the teaching in the school or in the subjects taught as in the attention which leaders of thought, particularly in education, have been giving to the institution itself in the last two decades. Further, the most superficial survey shows that the Sunday-school in the last few years has come to popular religious importance largely as a result of the general movement for education. Now this is only to say that the school had been feeling right along, though somewhat remotely, the currents of world thought, for the best expression of the development of the modern world spirit is to be seen in our educational advance and interest.

The first few years even of the twentieth century afford indubitable evidence of the influence of modern scientific thought on the Sunday-school. The school is seen in these years rapidly shifting its center from the Bible to the child, coming to exist for the latter rather than for the former, and to use the former for the sake of the latter. Sunday-school leaders began to insist that the school exists not to teach the Bible but to educate children as religious persons and to use the Bible together with whatever may be best to this end. With

the child as the center it became evident that curriculum, organization, and methods must all be based on the child's needs, determined by his characteristics and governed by the laws of his life. This is an entire change of basis of which we at this day are hardly conscious, so rapidly and yet so steadily and assuredly has it come about. The profound reason for the change is found in the larger world of scientific thinking, particularly in the rise of what is often called the "new psychology." In the development of scientific thought psychology has passed from merely empirical study of the phenomena of the mind to a scientific study of the laws of consciousness. It attempts to discover in terms of a unified, harmonious life the laws under which personality develops. The advent of the inductive study of the higher life has given a true, reliable, and scientific basis for all the work of the Sunday-school. The modern educational situation has also made it evident that the work of this school is the development of that higher life. The Sunday-school, awakened to a realization of the fact that it is the institution which has for its specific aim the development of the religious life, should be the first to yield implicit obedience to the laws of this life as they are discovered.

By the recognition of the fundamental principles of psychology the Sunday-school has also been

swung into the currents of modern world thought. Let one think long enough and he will be inclined to say that few if any have influenced this institution more than Charles Darwin, the biologist. A history is no place for prophecy; but at the end of the first decade of the twentieth century it is so evident that the schools are by hundreds being reorganized in accord with the principles of genetic psychology that this assertion is not wholly prophetic. The new psychology is the child of the doctrine of evolution, the former unthinkable without the latter. The psychology which the modern Sunday-school teacher learns is distinguished by two great characteristics: (1) it regards the human being in every aspect of his life as a product of a long course of development and it regards him as a unit, a complex personality, and not a bundle of faculties. Out of the first conception grows our genetic psychology.¹ The child stands at the fulness of the ages; (2) it insists that education is the development of the whole life as a whole, not the conservation of a special part called the soul, still less the training of the faculties called the mind, but the development of a whole and indivisible personality into

¹ For the credit due to Darwin see G. S. Hall in address at Darwin Centenary, American Association for Advancement of Science, January, 1909.

the possession of all its powers, into reception of all its inheritances, into adjustment to all life, into efficiency in every phase of living and serving. It would be fairly just to say that the Sunday-school was regarded in the middle nineteenth century as the training school for the soul, the public school as for the mind, while the body usually took its chances. The sweep of scientific thinking has unified all educational agencies so that all are recognized as dealing with the whole of personality. The Sunday-school has to do with bodies, brain and faith, sensation and emotion, blood-flow and hope, respiration and aspiration, muscles and habits. It has to do with the whole of every life and so it becomes a real part of the entire educational life of the people.

Such new thoughts — and not long ago they were wonderfully new — profoundly influenced Sun-day-school practice. They first focussed attention on the child and compelled every one to study the child with scientific care and sympathy. They remodeled the organization of the school by the recognition of the principle of development in the life of the child and the need of adaptation of material taught, type of organization, and method of teaching to the developing life. Hence the graded school. They rearranged the curriculum and introduced new elements, suiting the subjects to the developing

The Child
Central

life. They recognized that those periods in which the interests of each individual are those of savagery, barbarism, or early civilization, are in part the survival of characteristics derived from early racial experiences. The school conforms to the law that the curricula material must be determined by these normal genetic interests. Hence the graded lesson.

The latest period of Sunday-school history witnesses the singular spectacle of a relatively small number of persons intelligently reorganizing the Sunday-school in obedience to the laws of modern scientific thought. A larger number, recognizing the need of reorganization, are adopting the plans of the few as though these plans were specious tricks and devices promising success. The few are the foremost men in education, those who have studied the laws of life, who are trained in psychology, and acquainted with world philosophy. Out of their consciousness of the importance of the Sunday-school and of their hope of its improvement rose the Religious Education Association. These men are giving to the school their best trained thought. Through them it feels the influence of modern progress, both scientific and philosophical. The many follow, often unconscious of the leadership, yet honestly and earnestly desiring improvement.

The important thing to see clearly is that the remarkable development of the Sunday-school in the beginning of the twentieth century, as indicated in organizations, discussions, literature, and individual effort for its improvement is due not to any passing spasm of interest, and not to any emotional regard for the child as such, and not to the invention of numerous devices to make a school more attractive and so beguile larger numbers into it. On the contrary, this development is due to the influence of scientific thought, to the fact that practically all men, even those who seem to be uneducated, now think in terms of a new world, of a universe developing under law. We have come to accept the principle that man is developing as part of his universe, to accept the new meaning of education as part of our world process. Education is development. We count on character by development. We acknowledge the necessity of knowing all the factors that enter into that development. The Sunday-school leaders insist that this institution, existing for the development of the child as a religious being, shall become obedient to those laws that "in Nature's infinite book of secrecy" we can read. The scientific mind accounts for the new Sunday-school. Great movements in thought have found practical expression. The

New
Meanings in
Religious
Education

effect of changes in the world of science and in the field of education has been manifest directly in the work of the church and the Sunday-school. Practical results have followed.

The first of these was the awakening of the church to the importance of the Sunday-school.

An Awakened Church This was preceded by an awakening to the importance of the child, due to the work of Pestalozzi and Froebel, the leaders in natural training for the child. From their work grew popular interest in kindergartens and better schools for little children. Then came scientific investigations into the life of the young child and the quick recognition of the crucial character of this period in its relation to character development. The church, following the lead of education, set the child in the midst and that brought the school before her eyes.

Next came an awakening to the inadequacy of the Sunday-school, as it was then organized, **Recognition of Needs** to meet the task that confronted it. This found expression in current Sunday-school literature most clearly about 1890. Sermons and articles in many publications indicated a clear recognition of the fact that the great responsibility for direct religious instruction rested on the church. Writers often took a pessimistic attitude toward the fact that the school faced this great opportunity with an untrained force

of workers. The church was inclined to join in the chorus of ridicule and despair at the institution for which she had failed to make any sort of serious provision. It became the fad to poke fun at the school. But men of vision, just then, in both church and school, men like William R. Harper, Frank K. Sanders, George Albert Coe, and others, devoted their time and attention to its problems.

One of the most important factors in modern progress was the creation of a new literature which **A New Literature** treated the school seriously and applied educational science and the services of trained investigators. Following the work of practical leaders like John H. Vincent and H. C. Trumbull, the new type of book came into the school. One of the first was the result of a series of lectures delivered in New York under the auspices of the Diocesan Sunday-school Commission for that city in 1899.¹ Published the following year this book made a profound impression. It was followed shortly by several careful works on the organization of the school, such as Burton and Mathews' *Principles and Ideals in the Sunday School* and Haslett's *Pedagogical Sunday School*. Specialized literature followed on different phases of the work of the school, notably books

¹ *The Principles of Religious Education*, Longmans, Green & Co.

on child-study for the Sunday-school teacher. The work of G. Stanley Hall was notable here, and along with it, for practical value, that of George A. Coe and Edwin D. Starbuck. Teachers were by this time, after 1890, being taught to read and use modern books in psychology. Reading courses were arranged, including the work of authors and investigators such as Baldwin, Sully, and Oppenheim. Then came parallel development in the art of teaching, the use of the best that had been written on pedagogy. Sunday-school teachers began to take their work so seriously that experts from the normal colleges were no longer ashamed to accept appointments to lecture before groups of these teachers. The extensive literature gathered and published by the Religious Education Association, prepared by educational authorities and popularized for practical workers, contributed steadily in these directions.

No single form of practical effort has produced larger results for the development of the Sunday-school than that of the publication of books, pamphlets, and special articles dealing with its educational principles and their practical application. Nowhere can the progress and improvement of this institution be more clearly traced than in the books of the two decades from 1890 on. In 1910 the Religious Education Association published its first annual report, which contained a history of the Association, a statement of its aims, and a summary of its work.

Service of
Educational
Science

ious Education Association had over twenty-five hundred books in its Exhibit-Library. One fourth of these books dealt with principles and methods in religious education, and of these nearly every one was written after 1900. The creation of this new and highly valuable literature indicates the most important of all factors in Sunday-school progress; that educational leaders were recognizing the possibilities of the school, were thinking of it seriously, and were beginning to make the contribution of their technical training and wide experience to its improvement. If one were asked to state in a single phrase what seemed to be the single factor most adequately accounting for the remarkable progress made by this institution in recent times, the answer would have to be: the recognition of its place and possibilities as an *educational* institution.

The new life in the school found expression, also, in new boards and committees in the denominations and new tasks committed to old boards and denominational organizations. It found expression in local churches, as in the Methodist Church at Akron, Ohio, where a new type of building for the school was erected, and where Lewis Miller was given liberty to work out his plans of gradation; in Hyde Park, Chicago, where a building was designed for the school (used also for the congrega-

Denominational Commissions

tion for fourteen years) and where the president of the University gave himself to the work of organizing a Sunday-school on modern educational principles.

The improvement in architecture deserves especial notice because it was the recognition of the *Architecture* sound educational principle of the importance of proper physical conditions. It was significant, also, as a form of improvement which cost money, a sure test of deep-seated earnestness. The first advance was the provision of a separate room for the school. By 1880 leading churches saw the necessity of constructing this room so that at least a large part of it was easily divided into many small class rooms. This was the plan of the Beltram school, in Philadelphia, the Akron school, and many others erected about this time. Later came the building divided into at least two main parts, so that the elementary and the advanced pupils met and studied entirely separately. Next came the scheme of a separate building — a plan which had been in operation in many English schools for a long time. But in America the educational purpose and the needs of classes dominated the architecture of this separate building. Examples of early special buildings were the Central Church and the Brick Church, of Rochester, New York; the Kimler Memorial, New Jersey; and St. Lucas Church,

Evansville, Indiana. Two well-known architects gave special attention at this time to schools to suit modern needs; they were Clarence H. Blackall, of Boston, and George W. Kramer, of New York. In 1909 the Colorado and the South Dakota Sunday School Associations offered prizes for the best designs of modern buildings and the former issued a valuable pamphlet showing useful plans. This year the office of the Religious Education Association received four times as many inquiries for modern educational building plans as in any year before.

Given a suitable building, something more was needed — an educator to direct the work. Paid teachers began with Robert Raikes; paid superintendents were rare but not unknown at the beginning of the twentieth century. But the conception of the school as a serious educational agency demanded nothing less than a man who should be a specialist in religious education. The first step in this direction was taken by the New Haven Religious Education Federation, which in 1907 engaged the Reverend Harold Hunting to do for the Sunday-schools the work that a superintendent of education would do for all the public schools of a city. The next year an important step was taken by several churches which employed, exclusively for their local work, Directors of Relig-

<sup>Directors of
Religious
Education</sup>

ious Education. The most notable example was the First Presbyterian Church of Buffalo, New York, since it called to this position a man of experience and one who had for years specialized in religious education. Its Director, the Reverend William H. Boocock, was entrusted with the task of organizing all the educational work of the church into effective unity. Other leading churches followed this example and in a short time the Congregational churches in Oakland, California; Evanston, Illinois; Cleveland, Ohio; and Boston. Baptist churches in St. Louis; Providence, Rhode Island; Rochester, New York; and other churches in Chicago, Philadelphia, and New York were employing men for this work.

The Directors of Religious Education are not parish visitors or assistant pastors; their sole Duties of business is with the educational work Directors of the church centering in the Sunday-school. They must organize it, relate its parts and activities, bring all the educational work of the church into coordination under it, and set up in the church a workable and effective system of religious education. They are really educational experts, specially trained and ordained to this function in the church. This new office and new ministry was made possible through the developing interest in religious education, and the courses

of training offered in Chicago, Yale, Union, and the Hartford School of Religious Pedagogy.

One other interesting development took place early in the twentieth century, the establishment of day kindergartens in numerous churches. They continued the indirect religious education of the little child all through the week. Their work led to the adoption of improved kindergarten methods and the establishment of kindergarten departments in the Sunday-schools.

Another notable factor in Sunday-school progress was the extent to which, particularly under the stimulus of the Religious Education Association, distinguished specialists in religious education began to give attention to this institution. The work of the association had this effect, that while it brought the severest criticism to bear on the school it turned the energies of competent critics from ridicule and derision to serious and helpful cooperation. Leading psychologists like G. Stanley Hall, Edwin D. Starbuck, and others, leading students of education like Nicholas M. Butler, George A. Coe, William H. P. Faunce, and other authorities in pedagogy began to study the child and the school and to offer for the improvement of the latter the best that the modern science of education could give.

Some of these men worked steadily in Sunday-schools; some gave their attention to working Model Schools out experiments in particular schools or to organizing model schools, as, for example, the one organized at Teachers' College, Columbia University, New York. This school was transferred to Union Theological Seminary in 1910. It meets in class rooms at the Seminary, each room having special educational equipment, trained teachers, and careful supervision. The size of every class is limited and all the work is graded on modern principles. The work is conducted under the direction of members of the staff of the Seminary.

Whatever the future may hold, it is safe to say that by the advent of the twentieth century the ^{The School in the New Century} Sunday-school had entered on a new era. The earnestness with which its people had supported its work was rewarded by its recognition as an educational agency. That earnestness was carried forward into new endeavors for efficiency. No longer neglected by the church, no longer derided by the schools, no longer the object of cheap criticism in the press, no longer calmly and uniformly degraded to the basement of the church, no longer compelled to carry on a large work without financial support from the church, but recognized as the great opportunity of the church for childhood, as the

central and specific organization of the church for religious education, supported by public opinion, stimulated by great organizations, studied and aided by experts and specialists, facing the future with faith and open-mindedness, who can tell what the coming days may mean to the Sunday-school?

XII

THE EVOLUTION OF THE TEACHER

OUR modern emphasis on the training of the teacher may not be as modern as we sometimes think. The scribes were trained men, able to read the Word and to make its meaning plain to the people. The teachers in the synagogues were trained men. Jesus was a wonderful teacher of teachers. As Bruce in his *Training of the Twelve* shows, he spent a large part of his ministry in the work of teacher-training. The teachers in the early churches were usually those who were devoting their lives to religious work.

The development of the science of education led to a new sense of the importance of thorough professional training for the teacher in public education.

Long ago such sagacious educators as the Jesuits trained the teachers for their religious schools with a course covering from fifteen to eighteen years and including much practice work. Ratich, of Holstein (born 1571), one of the little known but

most far-seeing of European educators, spent his time in advocating to teachers the sound principles of pedagogy. Comenius, of Moravia (born 1592), spent years of his life demonstrating his theories in a model school especially for teachers. Since 1837¹ institutes for the training of teachers have been held. In more recent times the work of Horace Mann in the United States gave valuable impulse to the ideal of the adequately trained teacher.

The demand for the training of the teacher came from within, rather than from without. It
Teachers Seeking Preparation came out of the teachers' consciousness of need for more adequate preparation. At first it was principally a demand for preparation on the subjects to be taught. Nearly all the early lesson books, the separate and independent little texts, attempted to meet this need by suggestions to the teacher or what were called "teacher's aids." When the lesson plans were so systematized that all the teachers in a school were teaching the same lesson, it was suggested that these teachers should meet together weekly for advance study of the lesson. The weekly preparation classes, advocated in the Sunday-school literature of the middle of the nineteenth century, were doubtless the forerunners of later organized teacher-training.

¹ Brown, *Sunday School Movements*, p. 92.

Alongside of the development of the familiar weekly teachers' meeting for preparation of the lesson another and more important movement developed. In 1827 the New York State Sunday School Union recommended the establishment of a school for the training of Sunday-school teachers. In 1837 Dr. W. E. Channing advocated "An institution for training men to train the young." He referred to the ideals and practices of public educators. Ten years later the Reverend D. P. Kidder, Corresponding Secretary of the Methodist Episcopal Sunday School Union, applied the argument to the needs of religious educators and strongly advocated the formation of "Normal Sunday Schools." He asks, "Why should not Sunday-school teachers have the same advantages as are offered to other teachers in their institutes?"¹

Then arose the prophet of teacher-training, John H. Vincent. He was the man who conceived the normal class and who, by his steady pleading and wise planning, did more than any other in his century to advance Sunday-school standards. He was then, in 1857, pastor of the Methodist Episcopal Church at Joliet, Illinois. He organized a class for the training of teachers in his own school and called it a Normal Class. His plan was to give teachers a broad

¹ See *The Lesson System*, by Simeon Gilbert, p. 19.

general preparation, of an elementary character, in the facts of biblical history, geography, literature and teaching, church history and the Sunday-school.

At the meeting of his church conference, in Chicago, October, 1860, Mr. Vincent succeeded ^{First} in securing the adoption of a resolution ^{Institutes} calling for institutes for the training of Sunday-school teachers. He urged the church to give them the advantages received by public-school teachers. A program for an institute was prepared and carried out at the meeting of the District Convention, in Galena, Illinois, April, 1861. This, probably the first Sunday-school Institute for the special purpose of training teachers, was followed by others in the neighborhood. In the same year an institute was held in Detroit. Then came local organizations for the maintenance of such institutes. At the convention of the Cook County Sunday School Association, held in Chicago, on November 17, 1864, Mr. Vincent urged the organization of a "Permanent Sunday School Teachers' Institute for the Northwest." One year later the "Northwestern Sunday School Teachers' Institute" held its first meeting in Chicago. Two years later "The Training Class of the Chicago Sunday School Union" was organized. Meanwhile other voices had been heard. In 1864, just one week after

Mr. Vincent urged organization in the Northwest, down in the foothills of the Alleghanies, in Steuben County, New York, two agents of the Sunday School Union held their first regular Institute. These men were Mr. Ralph Wells and Mr. Pardee. For the few remaining years of Mr. Pardee's life he devoted himself to the establishment of a system of normal training for teachers through local institutes.

In Buffalo, New York, Mr. J. E. Gilbert, a public-school principal, established, in 1865, a monthly paper containing training lesssons for Sunday-school teachers.¹

This period, immediately following the Civil War in the United States, was the period of awakened interest in the work of the Sunday-school teacher. Ample evidence of this ^{The Teachers' Awakening} is found in the number of conventions, conferences, and institutes which were held, the articles written on the subject of the teacher's responsibility, and the endeavors of some schools to attain rising standards of work. One of the most interesting efforts in this direction was the establishment of what were called "Biblical Museums." These were collections of original objects, or reproductions of objects of interest in Bible lands or Bible times, illustrating manners,

¹ Mentioned by J. L. Hurlburt in address at convention of the Religious Education Association, Boston, February, 1905.

customs, geography, dress, literature, and kindred subjects. Such collections were often taken from school to school. In Great Britain, traveling exhibits were prepared by the London Sunday School Union and sent out with competent demonstrators or lecturers. They led to a remarkable quickening of interest in biblical study and to a keen realization of the actuality of the lands and peoples and historic reality of the incidents recorded in the Bible.

Those to whom the word Chautauqua is familiar as a generic term for any summer assembly of recreation and amusement, with a smattering of instruction, seldom think that this great movement was born of the Sunday-school. The parent of all Chautauquas, Chautauqua, New York, was simply a place for camp meetings until, in 1874, Dr. John H. Vincent selected it for a Sunday-school Assembly. The purpose of this Assembly was "To hold a prolonged institute or normal class, occupying from ten to fifteen days . . . that interest may be awakened through the Church on the subject of normal training for Sunday-school workers." It was called the Sunday-school Teachers' Assembly. It recognized the teacher-training activity of a number of the denominations and provided so broad a basis for work that it has always been regarded as wholly interdenominational in charac-

**Chautau-
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tribution**

ter. The work offered comprised lectures and classes in the methods and principles of Sunday-school work, in biblical history, literature, and geography, with demonstrations of class work and special meetings for departmental officers and teachers. The Chautauqua movement soon embraced many other general cultural interests outside of Sunday-school methods and material. But it resulted in the formation of an Assembly Normal Union, and this later led to the appointment of the International Sunday School Normal Committee, to the establishment of definite courses of normal lessons, to the preparation of many books, both those designed for the Chautauqua Circles and others, of high value directly to the Sunday-school teacher and to the stimulation of popular education. For thousands of persons it meant the extension of the period of cultural training beyond the school years and throughout life. The movement ministered to the training of teachers directly through its Institutes and its Normal Courses, and indirectly by stimulating large numbers of teachers to broad general culture.

In 1889 the Illinois Sunday School Association began to organize classes for the training of **Organized Teacher-Training** teachers and to make teacher-training a definite part of its work. Later New York, Nova Scotia, Pennsylvania, and other states and territories took similar

action. As a result a large number of institutes were held by field workers and others and many classes were organized. But every man worked in his own way and, although there was widespread interest and much enthusiasm, there was no attempt at unity of action nor any effort to secure economy through cooperation. However, when the Sunday-school workers began to take the function of teaching seriously and to provide for better teaching, the churches came quickly to their aid. Pastors organized classes, the denominational press gave attention to the teacher-training movement, and leading men prepared text-books for these classes. A very large service was rendered by the Reverend Jesse L. Hurlburt, who prepared one of the early Normal Courses for the Chautauqua series. His book blazed the way for elementary studies for Sunday-school teachers. Others prepared many little manuals. When such little text-books are seen in the light of later material for teachers, it must not be forgotten that they were prepared for teachers who had had no special biblical training and who were in a large number of instances without any generous educational advantages. Dr. John H. Vincent wrote a more elaborate treatise on *The Modern Sunday School* which was one of the earliest books on Sunday-school methods.

Following the action of the states already mentioned the matter of more comprehensive **Nation-Wide** plans for teacher-training came before **Teacher-Training** the International Convention meeting at Atlanta, Georgia, in 1899. Again the organized Sunday-school movement was indebted to the workers in the primary departments; for the recognition of the importance of teacher-training at this convention was due to the work of Mrs. J. Woodbridge Barnes, chairman of the Central Primary Committee. Mrs. Barnes had prepared comprehensive courses for primary teachers and the primary organizations had established classes in the Primary Unions of various cities. They had set up for primary teachers standards and ideals which demanded their thorough training.

Teacher-training was placed on a basis of permanency and dignity when, in the summer of **Department 1903**, a Department of Education was of **Education** organized in the International Association. Mr. W. C. Pearce was appointed the first Teacher-training Secretary. The steps of progress taken since then have been: (1) the general stimulation of the organization of classes; (2) the standardization of the work and the requirements for elementary diplomas; (3) holding several conferences of experts and leaders at which the needs of teachers have been studied; (4) the

extension of training to the ministry through the theological seminaries; (5) the better understanding of requirements of interdenominational work; and (6) training courses provided in the curricula of certain colleges.

Important action was taken at a conference, held in Philadelphia, January 7, 8, 1908, when ^{First Steps in Standard-ization} the following resolutions were unanimously adopted by representatives of the denominations, Sunday-school secretaries, and other educational leaders:

“It is the sense of this Conference in defining the minimum requirements for the standardized course for teacher-training that such minimum should include:

“Fifty lesson periods, of which at least twenty should be devoted to the study of the Bible, and at least seven each to the study of the pupil, the teacher, and the Sunday school. That two years’ time should be devoted to this course, and in no case should a diploma be granted for its completion in less than one year.

“That there should be an advanced course, including not less than one hundred lesson periods, with a minimum of forty lesson periods devoted to the study of the Bible, and of not less than ten each to the study of the pupil, the teacher, the Sunday-school, church history, missions, or kindred themes. That three years’ time should

be devoted to this course, and in no case should a diploma be granted for its completion in less than two years." Other resolutions provided for cooperation with the denominational agencies for promoting teacher-training in matters of standards, credits, enrolment of pupils, and issuance of diplomas.

At the convention in Louisville, in 1908, Mr. W. C. Pearce gave figures for the enrolment of Large Enrolments a total of one hundred and seven thousand four hundred and seventy-seven students in training classes, with over twelve thousand graduates during the three years preceding. The state of Pennsylvania alone reported over fourteen thousand students enrolled in classes for teacher-training. At this convention Reverend Franklin McElfresh, Ph.D., was appointed teacher-training Secretary and entered on his work in October of that year. In the year following nineteen hundred and seven new classes were enrolled, with thirty-two thousand six hundred and fifty-eight students.

In the two years and a half following the Louisville Convention of 1908, one hundred and twenty-five thousand pupils were enrolled in teacher-training classes officially recognized by the International Sunday School Association, and it is estimated that there were twenty-five thousand in other classes. During the same period the

International Association issued over twenty-five thousand elementary teacher training diplomas.

The committee on education of the International Sunday School Association rendered valuable service also in formally approving the courses of teacher-training published by the denominations and by other persons. A special committee of five passed on all courses and the same committee also approved text-books for the training classes and text-books for the International Reading Circle. The latter was organized to enlist teachers and others in systematic reading of the best books by a plan of a five years' course with one book to each year. In 1910 there were fifteen approved courses of study for the elementary training work, thirteen approved courses of study for the advanced work.

The work of the International Association in the promotion of teacher-training in the first decade of the twentieth century would have been impossible without the cordial cooperation of the Sunday-school departments of the various denominations. The Methodist church gave vigorous support to all the plans and prepared normal courses, organized classes, sent out special workers, and awarded diplomas. The Baptists organized a National Teacher Training Institute, published one of the most complete series of studies, and placed their

Denomina-
tional
Cooperation

work in the charge of Reverend Henry T. Musselman. The Congregationalists likewise undertook seriously to promote the education of their teachers, employing special officers and preparing some material. In the Episcopal church various boards were appointed for the same purpose, notably in the Diocese of Massachusetts, where the Board of Education, under the guidance of the Educational Secretary, Reverend Carlton P. Mills, arranged a comprehensive course of study.

Another contribution was made to the training of teachers in the preparation of libraries and the arrangement of courses of reading for classes teachers. While the libraries were prepared by denominational or by private enterprise, they formed valuable aids to teachers in training. The books were made available by having them placed conveniently in the church or in the Sunday-school room, or by circulating them amongst the teachers.

About 1870 Edward Eggleston urged that the theological seminaries should be aroused to the importance of the Sunday-school and led to share in the task of preparing both pastors and teachers for its work.

Cooperation from Educational Institutions Two years later Henry C. Trumbull delivered his now familiar *Lectures on the Sunday School* before Yale Divinity School. The Lam-

beth Conference, in 1888, said, "The instruction of Sunday-school teachers ought to be regarded as an indispensable part of the pastoral work of the parish priest." In 1905 the Presbyterian General Assembly adopted a minute calling on theological seminaries to establish courses in the principles and methods of the modern Sunday-school. At the Toronto Convention of the International Association in the same year seventeen seminaries were reported as having either definite courses or lectures on this subject. The Southern Baptist Theological Seminary, at Louisville, Kentucky, had a professor in charge of Sunday-school work. In affiliation with the Hartford Theological Seminary, in 1903, was established the well known School of Religious Pedagogy.

Other institutions were by this time taking steps toward full courses in Sunday-school science. An *Theological investigation undertaken by the Religious Seminaries Education Association, in 1907*, showed that scarcely any of the one hundred and ninety-six theological schools in the United States were entirely neglecting the Sunday-school, and that four offered courses in child-study; twenty-four in educational psychology (nine requiring the work for a degree); twenty offered religious pedagogy; thirteen offered courses in the history and organization of the Sunday-school; and twenty-two had lecture courses by instructors

from without. Thirteen institutions permitted Sunday-school workers who had not matriculated to enter the classes on Sunday-school subjects.

On February 13, 1908, the Religious Education Association, in its convention at Washington,

D. C., passed this resolution:

Overtures
for Pro-
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Training

"In view of the pressing need of leaders who can properly instruct Sunday-school teachers and others in the principles and methods of religious education, we urge the universities to provide in their departments of education for specific training with reference to such leadership."

On February 21st of the same year, at the invitation of Mr. W. N. Hartshorn, a company of seventy-seven representatives of the theological seminaries met at his home in Boston to discuss the present work of the seminaries for the schools and to devise plans for closer cooperation and further usefulness. One of the practical results of this conference was the adoption of the plan of a traveling lectureship for the seminaries in New England. Another conference was held at the same place on April 22, 1910, to discuss "The place of religious pedagogy in the training of the minister for the work of the Sunday-school."

A notable service in the enlistment of the pastor in the work of the school and in preparing

him for that work was the publication of a book by the President of Brown University, William A Notable H. P. Faunce, LL.D., entitled, *The Educational Book Ideal in the Ministry.*

By the end of the first decade of this century it is safe to say that no seminary of any importance fails to have either definite courses Conclusion offered in Sunday-school science or, better, in religious education, or to have careful and comprehensive courses of lectures by experts in these subjects.

In Great Britain the work of teacher-training has not received quite the same attention as in the Teacher-United States. It has been conducted Training in Great Britain by means of lecture courses principally, and only recently have standards for the teachers been created.

During this time the colleges of the United States were not altogether indifferent to the importance of the Sunday-school. Leading In Colleges and Universities educators urged that, since the business of the college was to train its people for full social living, these institutions should recognize the fact that many students would find themselves after graduation in churches, and that work in the Sunday-schools would be part of their social and religious duty. They began to answer the rather common criticism that the college unfitted young people for active service

in the church. Beginning with the opening term of the fall of 1908, practical work in teacher-training was carried on by many institutions. The University of Chicago established a department of Religious Education, with a full professor in charge, and offered courses in Sunday-school history, methods, pedagogy, the psychology of religion. They correlated the work offered in the department of General Education to the department of Religious Education. Columbia University had many similar independent courses which were later, by its plan of correlation with Union Theological Seminary, organized into a regular department of Religious Education. Both of these offered the usual work in biblical literature which was open to all students. Yale University combined the work in biblical literature with courses on the Sunday-school, its methods, pedagogy, and principles. Here valuable laboratory work was conducted by students in these courses in the city of New Haven. Northwestern University had regular courses on Education in Religion and Morals. Brown University cooperated with the Providence Biblical Institute in offering classes and courses of lectures for Sunday-school teachers in the city. The State University of North Dakota cooperated to the same ends with affiliated denominational schools. The State University of West Virginia conducted a summer

school for Sunday-school teachers. The State Universities of Iowa and of Michigan organized Schools of Religion, so that practical work in religion and religious methods were available to all students. The University of Minnesota has two courses in Religious Education. Otterbein University also has several courses in the Sunday-school and Religious Education. Ripon College had a regular department of Religious Education. Washburn College had a School of the Bible which aimed especially to prepare for teaching the Word, and in 1911 (Fall term) offers a regular course designed to prepare for religious teaching. Many normal colleges and teachers' colleges co-operated with their local church workers in conducting teacher-training classes and in giving courses at Sunday-school institutes and the like.¹ This list is not exhaustive but simply indicative of the awakening and profound interest of the educational world in the teacher's work in the Sunday-school.

An inquiry, early in 1910, extending to twenty-six of the leading colleges in the United States, showed that the presidents of nearly all these institutions clearly and strongly believed that the college should provide training with a view

¹ See particularly the plan of cooperation with credits, worked out by the State Normal School of Colorado and described in *Religious Education* for April, 1911.

to the student's later service in the Sunday-school.¹

Summarizing progress in teacher-training, Dr. McElfresh calls attention early in 1911 to the following evidences of advance. Nearly twice as many students officially enrolled as had any preceding period; the increased emphasis on the preparation of senior scholars by means of training courses; the recognition of the training class as a permanent department of the school, under a superintendent of education; increased use of the special institute for advanced study; marked advance in scholarly quality of the text-books being published; increase in the number of courses of religious pedagogy and psychology in theological seminaries and denominational colleges, and increased number of Schools of Method.

Another encouraging evidence of development was seen in turning the teachers' attention from books on method and management to the study of the great principles of psychology and education. Sunday-school libraries, and the libraries of colleges and universities, found it necessary to supply themselves with the principal text-books on these subjects.

¹ The detailed statement of the results of this inquiry will be found in the paper on *The Sunday-School and College Leadership* presented at the World's Sunday-School Convention, Washington, D. C., May 23, 1910, and published in the proceedings of that convention.

Educational interest so general and so high in character, taken together with the remarkable increase in important books on religious education, indicated the new place into which the Sunday-school and the Sunday-school teacher had come. It was for the work of the teacher really the beginning of the new era of dignity, based on efficiency.

XIII

THE SCHOOL FOR ADULTS

ABOUT the middle of the last century a Quaker in Birmingham, England, sought to do for adult men what Robert Raikes had done for children. He gathered the men who were idly standing at the street corners of that city into special, separate adult Sunday-schools. The schools of that type continued in some parts of England as separate schools and are to be found there to this day.

In the United States the movement for adult classes developed in the Sunday-school. Many Adult schools early had classes especially Classes designated as Bible classes. They ordinarily consisted of a small number of elderly ladies and gentlemen who took more interest in theories as to the interpretation of Daniel and Revelation than in anything else. They have no special relation to the modern class movement. Toward the end of the nineteenth century, however, a few men in different places began to gather large groups of young men for Bible study in the Sunday-school. One of the earliest and most

successful of such classes was the Hubbell class, in the Central Presbyterian Church, of Rochester, New York. For a long while this class had over one hundred members with an average attendance of over one hundred. A yet larger class met in the Immanuel Baptist Church, in Chicago, under the superintendency of Mr. B. F. Jacobs. These and other such classes attracted much attention and pastors sought to introduce their methods to their own schools.

In 1903 the teachers of several large adult classes in Chicago met with the officers of the Special Organization County Sunday School Association. They planned to organize a men's Bible class union, but later determined to make the adult class-work a regular department of the activities of the county organization, to be known as the adult department, and to include classes for both men and women. At the County Convention held in the same year these plans were carried out. In the same year the organization was carried up to the State Convention and the state department of adult classes was organized. Later the state of Illinois took the initiative in the adoption of a distinctive button or badge for the members of these classes. New York was the next state to adopt the organized adult class. Following this the International Association organized an adult class department at the Toronto

convention in 1905. At the end of the year 1909 there were between eight and nine thousand classes organized with an enrolment of over two hundred and forty thousand members, and early in 1911 there were eighteen thousand two hundred and fifty classes enrolled with the International Sunday School Association.

While this general organization was being developed many kinds of classes in the Sunday-school were being organized to meet **Baraca** the needs of men. In 1890 a class of young men in Syracuse, New York, eighteen in number, formed themselves into an organization known as The Baraca Class. Similar classes were quickly organized in other churches, and the special movement known as The Baraca took its rise. Eight years later organizations under the name of Philathea were provided for young women.

Out of the adult class movement one important development came for the Sunday-school and **Brother-hoods** church, namely, the organization of Brotherhoods. Wise leaders began to organize the men for service which would extend beyond the teaching periods of the school.

There have been two stages in the development of the Brotherhoods. The older organizations, **Brotherhood** as the Brotherhood of Andrew and Beginnings Philip and the Brotherhood of Saint Andrew, were formed about 1880. The Brother-

hood of Saint Andrew was at first only a federation of the young men in the Protestant Episcopal Church for the two simple purposes of daily united prayer and individual Christian service. Later there were added junior chapters for boys. The organization rapidly spread through Canada, England, and the British Colonies.

The Brotherhood of Andrew and Philip, organized in 1888, included men in all the denominations, permitting each denomination to have its own council and officers. The scope of activities and interests was similar to that of the first Brotherhood. The first denominational organization of the brotherhood type was formed in the Methodist Episcopal Church in 1896.

Later, leaders in the denominations saw the wisdom of bringing together the existing groups of men in the different churches into broad national organizations. The Presbyterian Brotherhood was organized first and soon afterward the Baptist Brotherhood, and then the Congregational Brotherhood. The Presbyterian Brotherhood was organized in 1906. It is under the control of the general assembly of that church. The Baptist Brotherhood, organized in 1908, establishes local chapters in the churches. The Congregational Brotherhood was organized at Detroit, April, 1908.

The activities undertaken by the Brotherhoods were the stimulation of the men of the church **Activities** for the world-wide work of the Kingdom, coordinating and directing the tremendous powers of Christian manhood to the evangelization of the world through the preaching of the Gospel, the relief of distress, the institution of personal and social justice, and the organization of society for the realization of the Kingdom.

At first these adult organizations devoted their attention to large inspirational gatherings, but **Church Educating Men** they are now directing their energies rather toward social and philanthropic service. One of the great problems for the Brotherhoods, as well as for the Sunday-school, is the correlation of the activities of the Brotherhood to the educational plan of the school. Leaders in the Brotherhood movement, cooperating with leaders in the Sunday-schools, in the years 1909 and 1910 particularly, sought to effect educational coordination between the two. In the report of one of the educational commissions of the Northern Baptist Convention, presented at their Anniversaries, May, 1910, a significant recommendation was adopted. It suggested that the work of the Brotherhoods and the Sunday-schools should be under the care of an educational commission or board in each local church and that all their work should be directly conducted by the "school of

the Church." This name was suggested as adequate for the Sunday-school.

A highly interesting literature was created by the rise of the Adult Class and Brotherhood movements. Nearly all the great denominations proceeded to publish quarterlies and magazines, especially for these classes, and the religious press frequently contained articles on the conduct of the classes and on the nature of educational work for men in the churches. There was soon a demand for special courses of study. The first set of such special lessons was issued in 1906 on The Ethical Teachings of Jesus. Later these were followed by other special courses.

The most important aspect of the Adult Class movement for the development of the Sunday-school lies in its recognition as a school that deals with the whole of the religious life. It helped to complete, so far as the persons to be educated are concerned, the circle of the scope of the school. The Sunday-school has thus developed from an institution for children and youth until it has become the religious educational agency of the church for all ages. One other important factor was emphasized. The adult demanded something more than an opportunity for instruction; he sought a chance to serve. Hence expressional activities were soon developed. Men and women were initiated into religious

educational experiences by being given definite tasks in connection with their classes. Such forms of educational endeavor spread downward through the school. If the men's class could do things throughout the week for the school and as part of school life, so also could the boys' and girls' classes.

Another important contribution from the adult classes to the development of the Sunday-school Practical Studies has been the enriching of the material of study. These classes afforded splendid opportunities for teaching directly the practical duties of the Christian life. For example, the Hyde Park Presbyterian Church of Chicago, in 1908, offered for its Adult Class a course in The Social Mission of Christianity. Many other classes had similar social studies. Writing in *The Standard* of Chicago, in April, 1910, Professor Edward P. St. John urged that the Sunday-school should undertake as a definite part of its work the training of its people for parenthood by specific courses in child study. Such courses had already been given in rare instances.

The special organization of Adult Classes and Contribution to Sunday-School Advance Brothers and their adoption of courses of general, practical study indicate important developments in the conception of the Sunday-school. They mark the recognition of the school (1) as signifi-

cant to the lives of busy, practically minded men; (2) as the educational agency of the church for all her people; (3) as responsible for all matters pertaining to the development of the religious life of the church; (4) as having a sphere of action extending beyond the teaching hour on Sunday, and (5) as committed to the educational plan of developing character through service.

XIV

THE SUNDAY-SCHOOL AND BIBLE STUDY

IN the twentieth century it has become so much the custom to criticise the Sunday-school for inefficiency in teaching the Bible that it is easy to lose sight of one significant fact, that no agency has done more to promote the systematic, scientific, and general study of the Bible than the Sunday-school. Modern days are heavy debtors in this respect to this often despised institution. It is well to remember this when it sometimes seems as though these schools were setting themselves in opposition to modern and scientific methods of Bible study.

At the beginning of the nineteenth century the Bible was used in three ways: (1) for reading More Students in the services of worship in the churches, (2) for texts for sermons and pulpit expositions, and (3) for private or family reading. One can hardly say that it was studied at all by any other persons than the preacher. There was no popular literature of biblical exposition,

still less any guides in its historical study. The popular religious literature of the times was confined to a few volumes of sermons, devotional essays, and to some strange and truly fearful works of the pious imagination. Save for the few Sunday-schools, there were no groups of persons engaged in the study of the Bible. Even these schools were in the greater number of instances occupied less with the Bible than with the rudiments of learning. Today we have an immense popular literature of biblical study, probably the largest on any single subject of human interest. We have not only our many thousands of Sunday-schools engaged almost exclusively in Bible study, but also thousands of classes and groups gathered under all sorts of auspices.¹ Clubs, societies, village groups, churches, schools, colleges, and, in addition, hundreds of thousands enrolled as individuals are following like studies. We have also many organizations and institutions, such as The American Institute of Sacred Literature, The Bible Study Union, and the correspondence departments of seminaries and training schools, engaged in promoting the study of the Bible according to modern educational ideals.

Most significant of all, this literature is often of a grade as high as that found in any line of other scholarly inquiry and the institutions

¹ See C. A. Brand in *Aims of Religious Education*, p. 202.

engaged in teaching the Bible are often of the first educational rank. The modern world is applying to the study of the Bible the earnestness and thoroughness which mark all modern science and, at the same time, is seeking to make the results of such study available to all persons.

How have these changes come about? Principally through the Sunday-school, for that institution has been the initiating power and the inspiration to this movement for Bible study. It began with the gradual adoption of the Bible as the source of material and the common center of study in the school. Doubtless the adoption of the Bible had its beginning in the use of portions thereof in the reading primer or even in the use of its ideas in the spelling book. This is illustrated in the *New England Primer*, which begins the alphabet:

A. In Adam's fall
We sinned all.

Although Robert Raikes was a religious man and had a truly religious purpose in founding his schools, he did not design them as Bible Schools. But as they used parts of the Bible in teaching ignorant children their lessons in reading, the teachers naturally explained some of the passages, while the pupils developed

interest in the narratives and characters described. In America, where the school was early adopted by the churches, the process of magnifying the Bible was much more simple and rapid. It soon became the one text-book. But even here it is to be noted that for a long time the schools continued to study the Bible in a manner suggested by its use only as a text for reading. The book was studied mechanically, section by section, each separately, and attention was fixed apparently on what it had to say regarding the things they were taught to believe rather than on what the book really is and on what its peculiar message is.

Any kind of study, however, demanded help, elucidation, further text-books. Teachers of the *Text-books* Bible in the Sunday-school created the *and Helps* demand for books which would help them in Bible study. First came the material for the pupil in the form of leaflets and pamphlets. The American Sunday School Union circulated printed lessons as early as 1827. Later these were arranged into a course covering five years. At the same time a number of question books, really modified and simple form of catechisms, were extensively used in the schools. The different denominations soon began to prepare lessons and pupil material for their churches. Perhaps the first were issued by the American

Baptist Publication Society in 1840. Then, as this material developed in character, the teachers discovered their need of assistance and handbooks for their guidance were published. As early as 1829 the Unitarians had prepared manuals for the use of their schools. In 1865 *The Sunday School Teacher*, published in Chicago, offered four separate courses of study and gave teaching hints and other helps to the teacher. The next year the Chicago Sunday School Union offered a course entitled, *Two Years With Jesus*. These were the immediate forerunners of the Uniform Lessons. The Sunday School Union of Great Britain also published a *Teacher's Monthly* with lesson notes long before they ever thought of using separate material for pupils. In the American schools the simple comments and expository hints were intended to be useful for the pupil's preparation, as well as for the teacher. This dual aim necessitated in time separate pupils' books, and so we have the quarterly text-books on the Bible lessons issued in cheap pamphlets four times a year. These were the first popular guides to Bible study. Compared with more recent works they seem poor enough, but they were pioneers, and the pioneer's log hut makes possible the city later.

With such beginnings, though the process of development was slow, it was inevitable that a constantly increasing number of persons should

be stimulated to intelligent, studious interest in the Bible. Popular commentaries and expositions were written to meet their demands. Then followed elementary works on biblical history, archeology, geography, manners, and customs. All were written principally to meet the special needs of Sunday-school teachers for technical information. They stimulated the general, popular appetite for the study of the Bible. It is possible definitely to trace the development of biblical study, parallel to the development of the Sunday-school, in the chronological record of the publication of handbooks on the Bible in England and America. The wave of interest has been rapidly ascending since about 1900 and at this time the study of the Bible by experts is on a par with other sciences, while the material for popular study is at least as rich and varied as in any other realm of knowledge.¹

The Sunday-school developed institutions and organizations for the study of the Bible by its organized efforts in teacher-training. Normal courses were projected by the "department of instruction" of the Sunday

¹ For evidence of this see the Bibliography published (for free circulation) by the Religious Education Association on graded textbooks on the Bible. This pamphlet gives twelve pages of titles of text-books.

School Board of the Methodist Episcopal Church in 1840. They were followed before long by numerous other agencies. This teacher-training work placed all its early emphasis on the study of the Bible. The interest in methods, pedagogy, and psychology arose much later. The textbooks, fortunately, did not expound the particular lessons but offered courses in biblical geography, history, archeology, and kindred subjects. Most of the work was done in classes, but this was not always possible, and so we find systems devised for the study of the Bible by correspondence. Teachers realized their ignorance of sacred literature and refused to be content with the meager preparation afforded by lesson helps, designed only to tide the teacher over the immediate needs of each session. They sought the freedom and power which broad, general knowledge of a subject alone can give. But they were working people often and could not go to theological and biblical schools. To meet their needs these schools and other colleges prepared courses which could be taken by correspondence. Special institutions were also created to meet this need, as The American Institute of Sacred Literature at Chicago. The necessities of the Sunday-school teacher thus brought into existence one more agency for the popularization of the study of the Bible.

The modern Sunday-school has also extended the study of the Bible by institutes, summer assemblies, and lecture courses. At ^{Institutes} Chautauqua and the other older assemblies the distinctive feature, that which drew large numbers year after year, was the work in the Bible. Here great teachers like William R. Harper lectured before immense audiences and made the Bible a new book, a book of life to many.

These various agencies and activities growing out of the life and needs of the modern Sunday-school and operating outside its local organization constitute a great and definite contribution to Bible study. It has given rise to many textbooks, study-courses, lecture-courses, and much current literature on the Bible.

The most significant development in Bible study has taken place within the school itself. To a ^{Influence of New View of Bible} degree far greater than has yet been generally realized the Sunday-school has been influenced by the changing conceptions of the Bible. The Bible has increased in significance and value to men as our views of it have changed. The change in view came about through: (1) the acceptance of the principle of the unity of the universe and the reign of law therein; (2) the increased flood of light in general and historical knowledge which was thrown on the ancient records; (3) closer,

more painstaking and skilled study of the Bible. In the measure that the Sunday-school seriously attempted educational work it felt the influence of scientific thinking; almost unconsciously teachers and pupils both applied their habitual thought methods to the Bible and they discovered a new book. The Sunday-school came into the possession of a living literature, born of the lives of men, containing records of their genuine experiences, crowded with personal values, and therefore invaluable to every life.

This change of view brought about important changes in Sunday-school methods. The training

Effect on Teacher-training of teachers in biblical knowledge became imperative. So long as all parts of the Bible were regarded as of equal value, of equal moral authority, and all as designed expressly for teaching Sunday-school lessons and preaching sermons, the teacher easily got all necessary lesson preparation in a general weekly meeting. But if the Scriptures can only be understood as written by many kinds of men, in varying ages of the world, and influenced by time, race, and country, the teacher must know the times, the races, and the countries. The historical interpretation makes historical study and geographical study necessary; it leads into the fields of literary history, of the development of moral ideas, and of comparative religion. So teacher-

training became something vastly more important and interesting than acquiring facility in repeating the names of the books of the Bible, the chronologies, and a few proof-texts. The teacher-training courses which provided for thorough study of biblical history and literature, geography and racial customs and ideas grew out of the new demands made on teachers by the new view of the Bible.

The new view of the Bible modified greatly the curriculum of the Sunday-school. It became evident that not all parts of the Bible Curriculum were of equal value, that some parts were of no value whatever to the life of a little child and, also, that others were of greater value to the child than to any other persons. Two great conceptions came before the vision of Sunday-school workers at the same time. They were: (1) that the Bible was the product of a long historical development, and (2) that religious character is the result of a process of development. Sunday-school leaders sought to adapt the material of a developing religious consciousness in a great literature to the developing religious life of youth. This, in large part, is what the graded curriculum means.

The Sunday-schools that felt most directly the changes in view as to the Bible have passed safely through the crucial period of change. While

admitting the uses of other materials of study for the development of religious character the

A New Bible is still the one text-book. But it is no longer a book studied for itself, as a thing to be learned. It is the book which ministers through life to life. The Bible has, in these changes and through the popular work of the Sunday-school, won a new place in the intellectual life of the people. It takes its place with all other subjects of study. It asserts its own leadership in the religious life. It is no longer regarded as too sacred to be studied with scientific sincerity and earnestness. Neither can anyone afford to neglect it. It is recognized as the richest and finest of all our literature and as the very bread of life to men. It has come to pass that men no longer apologize for reading this book or fear or are ashamed to give their best energies to its careful study.

XV

THE SUNDAY-SCHOOL AND LIBRARIES

IT is said that in 1720 there was only one parish library in the commonwealth of Virginia and ^{Early} ~~Libraries~~ that this one had in it three volumes. We can only wish we knew what they were. Henrico College had had a library but it had probably been scattered by the Indians. Franklin started his subscription libraries in Philadelphia in 1731. There seem to have been only two free libraries established in America in that century, one at Newport and the other at Philadelphia. Both were founded by private gifts and it was not until about the middle of the next century that there were any further steps toward the creation of free libraries. Little did men think, when they heard of the school for destitute children being formed in England by the printer Raikes, that there was a movement which should do more for the popularization of reading amongst all classes and for the institution of public libraries than any other single agency. The free public library owes more to the much

despised Sunday-school library than we have been accustomed to reckon. The Sunday-school library trained the great middle classes to reading books, and when the taste for reading grew beyond the vision of the Sunday-school and its library seemed a lamentable failure, the public library became an imperative necessity.

Raikes gathered his pupils to teach them reading. As they learned, he had to provide reading books and especially primers, for the First Popular Reading Primers Bible which he wished them to read was really too difficult for beginners.

Then, when he had taught them to read, he realized that it would be wise to have other good books in their hands besides the Bible. Two years after his schools were first organized, he printed a little text-book for his classes. Three years later there was published a small book called *The Sunday School Scholar's Companion*. It was a strange collection, from our point of view, of selections from the Bible, the English Prayer Book, the Catechism, and Watt's Hymns. Yet that book, or one very like it, was used in many schools well on toward the end of the nineteenth century; the writer remembers some dry meals thereon.

In 1790 Jonas Hanway prepared and published *A Potpourri for the Sunday School*. It is difficult to picture these little, crude, smuttily printed

books, with rude woodcuts. But they were treasured by those to whom a book was as great a wonder as an aerodrome is to-day. They were taken home that parents might delight in the attainments of their children as they read aloud from the pages.

Early Sunday-School Books Then one book quickly led to another, until the home found a little shelf for books quite necessary. Fifty years ago, in Great Britain at any rate and largely in the United States, there were few homes of working people where more than one small shelf was necessary. But the books in those earlier days were quite likely to come from the Sunday-school and were almost sure to be thoroughly religious books. When the system of public education was but in its beginning, the Sunday-schools were sending good reading matter into the homes of the people.

Reading Books There might be a difference of opinion as to the quality of the reading matter. At first the Sunday-school books were such as *Goody-Two-Shoes* and *Cock Robin*; then came *Pilgrim's Progress* and later *Robinson Crusoe*, *Martyrdom of John Rogers*, and *Poems for Children*, the latter by Charles Lamb. Just about one hundred years ago, the first traces appear of that dreadful milk-and-water type of Sunday-school book, *Ellen, or The Naughty Girl Reclaimed*. Then followed a flood of books about children too good

to stay with mortals, books which made anemia a sure sign of spiritual grace. But they were, after all, better books than the people had had before.

Stranger still were the kinds of books to be found in Sunday-school libraries in the next few decades. A book published in the middle of the last century lies before the writer; in it one is urged to read Edwards on *The Affections*, Alleine's *Alarm*, Baxter's *Saint's Rest*, Pike's *Persuasiveness to Early Piety*, and for younger ones, Fletcher's *Lectures to Children*, *Pious Children*, *Withered Branch Revived*, Gallaudet's *History of Jonah*, *Scriptural Alphabet of Animals*, Walker's *Faith Explained* and *Repentance Explained*. An excellent example of combining tales of daring and adventure with pious dissertations to youth is found in Campbell's *Juvenile Cabinet*.¹ The lugubrious death-bed pictures and the wood-cuts of scriptural and heavenly scenes give one a striking insight into the general aspects of the teaching imparted to the youth of that day.

To Boston, Massachusetts, belongs the credit for the establishment of the first Sunday-school library. This was in 1812. About this time American publishers first began the manufacture of books especially for such libraries,

Old-time
Sunday-
School
Books

¹ Published, London, 1825, and contains an interesting reference to Sunday-schools.

so that by 1830 the American Sunday School Union had its imprint on two hundred Sunday-school library books.

The American Sunday School Union played an important part in the development of this department of the Sunday-school. Its Committee on Publications edited and issued the earliest primers and catechisms, selling them to schools at less than cost. It also circulated, by means of the schools, an immense number of tracts. These small pamphlets, often short sermons, essays on religious subjects, stories, or arguments for articles of the faith, were at one time a valuable part of the material used in the Sunday-school. Packages were sent to schools and visitors carried them regularly to scattered readers. Before the days of the huge newspapers — measured by avoirdupois — and the large cheap magazines these tracts were heartily welcomed and furnished a large part of the reading of a great number of people. Their circulation in the Sunday-school contributed to the general educational advance of the country. The Sunday School Union and the American Tract Society in the United States, and the Religious Tract Society, the Sunday School Union, and the Society for Promoting Christian Knowledge in England, continued for many years — the English societies to this day — the publication of

large numbers of books suitable for youth, both fiction and travel, history and biblical study.

Encouraged by the societies and the publishers, libraries spread rapidly, until, by 1880, it was difficult to find a Sunday-school in any village or city in the United States without its library. In England the Sunday-school library never attained to anything approaching the same popularity. Not many years later, however, it was realized that the Sunday-school library, as an agent for the dissemination of general religious literature, had, speaking generally, completed its work. The development and increase of public libraries, instituted and maintained often by public funds, provided a sufficient supply of general literature. At the same time the growing spirit of religious toleration made it possible for these libraries to carry a large amount of religious literature. It is now quite common to find the progressive public library meeting all the needs of Sunday-school teachers. Several issue special bulletins giving lists of books available on special subjects, as, for example, on some course of lessons or on some department or interest in teacher-training or in biblical research. The large resources, ample facilities, and trained service of the public library has rendered the general Sunday-school library no longer a necessity in a

Sunday-
School
Libraries
and
Public
Libraries

great number of places. Largely on this account schools are giving up their attempts to compete with the public library. Perhaps the first large school to acknowledge this order of things was the Calvary Baptist Sunday School of New York. In 1903 they discontinued their library on account of the superior facilities of public libraries.

With the abandoning of the old general library, there came a substitute of greater value, the **Special Libraries** teachers' and workers' reference library. This consisted of books of reference on special subjects, such as child-study, pedagogy, biblical history, literature, and exegesis.

This brief survey of the library in the Sunday-school would be incomplete without mention of **Periodicals** the development of the periodical literature for the school. *The Friendly Visitor* was the first Sunday-school paper. It was established in London in 1819. It was really a penny tract, published monthly. In later years it was fairly well printed and contained some well-told stories. Four years later the first illustrated Sunday-school paper appeared, *The Teacher's Offering*. In America periodical literature at first took the form of lesson helps. The earliest were printed on cards and these gradually grew into the more ample series of lesson monthlies and quarterlies. One of the most important influences in the development of the Sunday-

school has been the circulation of this literature. Important service was rendered by the discussion of Sunday-school principles and problems in the columns of papers like the *Sunday-school Journal* of the Methodist Episcopal churches and the *Sunday School Times* which was founded in 1868. The latter made history in many ways, especially under the editorship of that prince of Sunday-school leaders and prophets, Henry Clay Trumbull.

XVI

THE RELIGIOUS EDUCATION ASSOCIATION

THE Religious Education Association in its inception and organization was simply the expression of the conviction of many at the end of the nineteenth century that the time had come to place the educational work of the church and other religious agencies on a level of efficiency with the forces of general education and also to set above all the aim and ideal of the developing religious character. Many persons felt the need of a new organization to meet the situation. The initial step was taken by a body known as the Council of Seventy which was engaged in directing the American Institute of Sacred Literature organized by William R. Harper, then President of the University of Chicago.

The first steps toward organization were taken at a meeting of the Senate of the Council, August Organiza- 20, 1902. At a meeting of the same tion body, held in Chicago on October 13, 1902, a formal call was authorized for a national

convention to meet in Chicago in February or March, 1903, to effect this organization.

This call read as follows:

“We, the undersigned, members and associate members of the Council of Seventy, and others, believing —

“1. That the religious and moral instruction of the young is at present inadequate, and imperfectly correlated with other instruction in history, literature, and the sciences; and

“2. That the Sunday-school, as the primary institution for the religious and moral education of the young, should be conformed to a higher ideal, and made efficient for its work by the gradation of pupils, and by the adaptation of its material and method of instruction to the several stages of the mental, moral, and spiritual growth of the individual; and

“3. That the home, the day school, and all other agencies should be developed to assist in the right education of the young in religion and morals; and

“4. That this improvement in religious and moral instruction can best be promoted by a national organization devoted exclusively to this purpose,

“Unite in calling a convention, under the auspices of the Council of Seventy, to assemble in a city to be designated (Chicago), in the month of

February or March, 1903, for the creation of such a national organization, the convention to consist of (a) members and associate members of the Council of Seventy; (b) invited teachers, ministers, and editors; (c) invited pastors of churches and superintendents of Sunday-schools."

The signatures returned to this call from all parts of the country and from persons in all Public Interest departments of religious education indicated spontaneous, earnest, and wide-spread enthusiasm favoring such a plan. The Council of Seventy immediately appointed a number of committees to carry out the plans for a national convention. Prof. George L. Robinson of McCormick Theological Seminary was chairman of the General Committee, with President William R. Harper as chairman of the Program Committee.

The convention was held in Chicago, February 10-12, 1903. Four hundred and seven signers First Convention of the call were present, representing twenty-three states of the Union and the Dominion of Canada, and including forty presidents of universities and colleges, many deans and professors of theological seminaries, and many Sunday-school and other religious workers. The public meetings, held in the great Auditorium theater which seats about six thousand people, attracted wide-spread attention. The

business meetings were held in churches, and the one in which the organization was effected was held at the University Congregational Church, Hyde Park, Chicago. The first president was Reverend Frank Knight Sanders, Ph.D., then Dean of the Yale Divinity School. Nicholas Murray Butler, LL.D., president of Columbia University, was first vice-president, and William R. Harper, LL.D., was chairman of the Executive Board.

At the end of the first year there was held in Philadelphia a convention lasting three days, ^{Second} at which over one hundred addresses ^{Convention} were made by men of national reputation, on the general theme, "The Bible in Practical Life." At this convention the organization began to correlate its activities; seventeen specific departments were equipped with officers and launched on missions of investigation and experiment in their special problems and activities.

The fields of these departments are indicated by their titles as follows: The Council (studying ^{Depart-} the principles of religious education), Universities and Colleges, Theological Seminaries, Churches and Pastors, Sunday-schools and Teacher Training, Secondary Schools, Elementary Public Schools, Fraternal and Social Service, Home, Religious Art, Young People's Societies, Christian Associations.

Meanwhile the Association had engaged Dr. Ira Landrith as general secretary and he served General Officers in that office until about the end of that year. He was succeeded by Clifford W. Barnes, formerly president of Illinois College. After him Henry F. Cope took the office and became the permanent general secretary early in 1906.

In February, 1905, a great inspirational convention was held in Boston. One hundred and Third Convention thirty eminent thinkers and leaders presented papers on "The Aims of Religious Education." One of the important accomplishments of this convention was the formulation of a careful statement of the purpose of the organization. The opening paragraph of this statement read as follows: "The threefold purpose of the Religious Education Association is: to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education and the sense of its need and value."

Since that time annual meetings have been held in Cleveland (1906); Rochester (1907); Washington (1908); Chicago (1909); Nashville (1910); and Providence (1911). It took some time for the Association to find itself and

to discover the best methods of accomplishing its purposes, but from the year of its effective organization it has been able to render increasingly valuable service to all kinds of religious and educational institutions. Early in its history the question arose as to whether it should seek to carry out its own ideals as, for instance, in the publication of improved lesson material or in conducting courses of instruction in religion or in the Bible. After mature consideration the policy was adopted, which has since been adhered to, of making the organization one for inspiration, cooperation, assistance, advice, and stimulation. The general secretary's report for 1908 said: "It is generally recognized that its [the Association's] primary purpose is not so much to do things as to cause things to be done. It acts as a center, a forum, a clearing house, a bureau of information and promotion in moral and religious education, and therefore it has been able this year to serve helpfully a larger number than ever before, for it seeks only to serve, to inspire, to aid, and never to supplant, destroy, or disrupt. It has been able, therefore, directly to aid many denominations, through their official boards, institutions, and associations as well as individuals."

The work of the Association is conducted in the following manner:

The membership of the Association unites in one comprehensive organization workers of all **Organization** ecclesiastical, evangelical, educational, cultural, and social organizations who desire fellowship, mutual exchange of thought, information and experience, and cooperation in religious education. It promotes improvement by the following means:

Public Agitation, by (1) General Conventions, for the stimulation and education of public opinion **Conventions and Conferences** and for technical studies in numerous departmental meetings. (2) Conferences in important cities, at summer assemblies, and at educational institutions, for more direct consideration of problems and local needs. (Over two hundred were held in 1910.) (3) Special addresses by its officers at other gatherings, such as ecclesiastical and educational assemblies.

Group Organizations. (1) Local guilds, conducting classes, lecture courses, investigations, conferences, and exhibits. (2) Departments, **Investigations** the membership being grouped into seventeen departments, organized for investigation and promotion in their special fields.

Publications. (1) Special volumes as follows: **Publications** *The Improvement of Religious Education* (422 pp.); *The Bible in Practical Life* (640 pp.); *The Aims of Religious Education*

(525 pp.); *The Materials of Religious Education* (380 pp.); *Education and National Character* (318 pp.). (2) A magazine, *Religious Education*, issued bi-monthly (about one hundred pages in each number). (3) Pamphlets on special subjects. Members receive all publications, as issued, free of charge.

Executive Offices at Chicago, with (1) Permanent exhibit of methods and materials of religious education; (2) Library of reference work, text-books, and special material; (3) a Bureau of Promotion and Information, answering inquiries on practical problems, securing publicity, organizing meetings; and (4) a secretarial staff, engaged in the direction and extension of the work of the Association, aiding colleges, churches, Sunday-schools, and institutions or individuals in the solution of their problems or the improvement of their methods of religious education by correspondence and conference, and enlisting the services of many leaders and specialists,

While a large amount of work has been accomplished, particularly through conferences and conventions, through the Bureau of Information, which answers many hundreds of inquiries during the year, and through the publication of the principles and plans worked out by leading educators, the most valuable

results are probably the indirect ones, such, for example, as the phenomenal extension of teacher-training classes; the development of the religious educational work of Christian associations, both in their own institutions and in colleges and universities; the larger educational work undertaken by young people's societies; the increase in number and improvement in quality of courses of study offered for the Sunday-schools; and the wide-spread and growing public interest and appreciation of the importance of religious education, as seen in pulpit and platform utterances, in the daily newspapers, and in religious and secular journals. Not the least valuable of the results is to be found in the many books on the different phases of religious education, books bearing such names as Harper, Coe, Hall, King, Pease, Faunce, and many other members of the Religious Education Association.

Specifically, some of the problems attacked in which the advance is already a matter of general popular knowledge are: the gradation of the Sunday-schools and their curricula, the larger and more adequate training of teachers, the technical training of the minister for his educational work in the church, the teaching of hygiene, social living, and morality in the schools, and the moral conditions of student life in the colleges.

This Association has served also to stimulate public thinking by calling attention to the need of moral and religious training. Few will question the statement that there was danger that educators would become so absorbed with the intellectual and informational ideals in popular education and with the place of the laboratory and the specialist in higher education that they would lose sight altogether of the primacy of character development through these agencies.

In 1910 the membership of the Association numbered over twenty-seven hundred. At the general convention at Nashville one hundred and ten addresses were delivered and over thirty different meetings were held. During the preceding year the Association conducted over two hundred and fifty local conferences and five state conventions besides the general conventions.

This Association has worked in closest harmony with all progressive movements for the improvement of moral and religious training. Its field has been so wide that it has brought to one platform for united work many agencies which had hitherto been quite separate, such as the universities and the Sunday-schools, the public schools and the churches, the press and the home. By securing their united

cooperation each has been made to minister in a new and enlarged measure of effectiveness to the other. The literature of the Association shows papers prepared and plans worked out by educational specialists of world fame dealing with the problems of the Sunday-school, and it has brought to the improvement and progress of Sunday-school work the very best that modern educational science could offer.

XVII

PARALLEL LINES OF PROGRESS

THE parochial school in the Roman Catholic church in the United States and the control of education by this church in certain other countries have made the Sunday-school less of a necessity to them than to the Protestant churches. Their church schools can give religious instruction all through the week. Nevertheless the church of Rome has not been slow to recognize the advantage of using Sunday for religious instruction. In many places, the pupils in the Roman Sunday-schools outnumber those in the Protestant schools. The more progressive Catholic churches give careful attention to their Sunday-schools. They regard them essentially as schools for teaching Christian doctrine. The text-books are usually catechisms, doctrinal manuals, and the lives of the saints.

Pope Pius IX called attention to the necessity of Bible study on the part of Catholics, and Pius X, in 1906, issued an encyclical urging the more general and careful teaching of Christian doc-

trine. These orders, accompanied by a recognition of the valuable results of other schools, led to

Revival of
Sunday-
School
Interest

an awakening of interest in the Sunday-school and to the publication of some very helpful little books advocating modern methods in the school. Certain large

Catholic schools, such as that of the Paulists on Fifty-ninth Street, New York, Holy Angels and Holy Family, Chicago, and the Sacred Heart in Worcester, Massachusetts, have very large enrolments. Those in Chicago are credited with over three thousand. The pupils are arranged in grades which correspond approximately with the grades in the public schools. In addition to the teaching of church doctrines some schools give particular attention to the teaching of Christian conduct, morals, and temperance.

The Jews trace without difficulty a line of schools for religious instruction, meeting either Hebrew Schools on their Sabbath or on Sunday, to a period long antedating the beginning of the Christian era. Mention has already been made of the synagogue schools. For many years their form did not change greatly after the work of Simon Ben Shetach. Wherever there were synagogues there were classes, and for all practical purposes these classes may be regarded as constituting religious schools. The tides of persecution and the long-continued political opposition

and oppression did not prevent the Hebrews from worshiping or from reading and studying their sacred literature. In every orthodox family through the long history of Judaism the children were instructed in the traditions of their race. Whenever the evening lamp was lit, whenever there was a feast day or a fast day, even in the act of entering and leaving the home, education in the facts of their faith was given. The mass of traditional literature grew and the zeal for the law grew with it and helped to keep bright the light of religious learning. The orthodox Jewish schools of modern times differ from those of the time of Christ only in the direction of elaboration of curricula and greater formalism in work.

The reformed wing of Judaism early adopted modern methods. In 1868 they organized the **Reformed Hebrew Sabbath School Union of Judaism America**. Since then special hymn-books and services have been prepared, textbooks have been written, and all the organization of a modern system of Sunday-schools has been accomplished. Under the leadership of rabbis like Philippson, Silverman, Wise, Gries, and Grossman a high degree of educational efficiency has been reached. Their schools were amongst the first to conceive the values of exhibits of objects of interest in Jewish history. They were also amongst the first to organize special committees

on education in their congregations and to demand of their pupils strict adherence to courses of study and to standards of attainment.

In the United States the Sunday-school idea has seen its most striking realization and, doubtless, the best manifestations of its purpose and possibilities. This development is due in large measure to the advantages of freedom in religious belief and to the restrictions imposed on public education by its complete separation from the church. The resultant limitation of the opportunity of the public school has thrown a much larger responsibility on the Sunday-school. In fact, the development of the latter has always been most marked wherever there has been the greatest insistence on the freedom of the public schools from doctrinal or biblical instruction.

In 1907 there were in Protestant Sunday-schools in the United Kingdom about seven and a half million pupils and nearly seven hundred thousand teachers. The work of all was united in that of the Sunday-school Union, with offices in London. The special features of the English Sunday schools at this time were: (1) Newly awakened interest in the training of teachers. The most important work is that done through special institutions, as, for instance, the college and university extension lecture courses

(particularly at Manchester and Liverpool), the training institute for Sunday-school workers at Selby Oak near Birmingham, and the publication of a special series of text-books for the use of teachers. (2) The development of special related organizations, such as Temperance Unions, Church Lads' Brigade, Boy Scouts, and Girls' Friendly Societies. (3) The special development of adult schools for men and women, organized by the Friends. In April, 1907, there were thirteen hundred and seventy eight of these schools, with a total membership of nearly one hundred thousand. The schools usually met early on Sundays, had Bible instruction, were self-governing, and frequently conducted many forms of social work, especially along cooperative lines. (4) The extensive work of the Sunday-school Union in publishing general literature, conducting Rest Homes, and in promoting teacher-training.

While the Sunday-school has developed in Great Britain in a manner parallel in part to that in the United States, there have been a number of striking differences. To a certain extent the need for religious instruction has not been so keenly felt, since, until about 1890, practically all schools gave religious instruction, setting aside certain periods for teaching the Bible and also, usually, for teaching the cate-

Differences
between
Sunday-
Schools in
Great
Britain
and the
United
States

chism of the English Established Church. As late as 1898 the London School Board set up a scheme of Bible study for periods of one half hour of each day.

The church schools in Great Britain have been schools for children almost exclusively. Nevertheless, some of the largest schools in the world are there, as that at Stockport (founded in the lifetime of Raikes), with nearly five thousand members enrolled. For many decades the British schools have held two sessions, morning and afternoon of each Sunday. The morning school convened before church service, and the older pupils, attended by their teachers, would usually be taken to the service in classes. The Sunday-schools of the Episcopal church have usually remained separate from all others, with their own courses of study; in 1902 their schools had over two hundred thousand teachers and half that number of district visitors. In Scotland the teaching in the schools has been much more largely catechetical than in England.

In France no religious instruction is given in the public schools, but in 1882 a law was passed making the teaching of morals compulsory. All public-school pupils for many years had the right to be absent one half day in the week for religious instruction in their churches. Until 1907 there were a large number of schools on

religious foundations which gave formal instruction in the Catholic doctrines. In 1856 Mr. Albert Woodruff, of Brooklyn, founder of the American Foreign Sunday-school Society, visited Paris and persuaded the English-speaking residents to establish Sunday-schools. In 1878 the London Sunday-School Union had eighty-eight schools in that city. In 1893 it was estimated that about sixty thousand children were enrolled in Sunday-schools.

Luther insisted on the need for religious teaching in the schools. In 1533 the Wittenberg school provided, "One day, Wednesday or Saturday, is for religious instruction." Ever since then the schools of Germany have had regular religious instruction in both elementary and secondary schools. The Department of Education spends a large amount of money to support the "Religionsunterricht"; but there is a grave question as to its actual value to the religious life of the German people. Mr. Albert Woodruff in Germany, as in Paris, introduced the American type of Sunday-school in 1856. Since then the number has grown steadily. In 1874 there were over a thousand schools, and in 1902 an enrolment of over eight hundred and fifty thousand students in Sunday-schools.

Norway deserves to stand out by itself, not because there are so many schools, but because

there is a live interest in that country in the improvement of religious education. They have Norway special societies for the development of the Sunday-school and at least one magazine devoted to its advance.

In other parts of Europe the schools have been developed either by the efforts of the London In Other Lands Sunday-School Union, of the American Foreign Sunday-School Society, or by the direct work of missionaries on their fields. On the whole the schools have followed the lines laid down by conditions in the countries which have been promoting them. The same is true of the school in non-Christian lands, though the interest manifest in special conventions and later in institutes has been highly encouraging. Japan has a Sunday-school Association with paid secretaries. In 1910 they had one thousand one hundred and fifty-nine schools with eighty-seven thousand pupils and teachers. Thus the Sunday-school has encircled the world and is one of the mighty modern forces binding all nations together in united study, faith, and service.

QUESTIONS FOR REVIEW

CHAPTER I

How far back may we trace the spiritual roots of the Sunday-school?

What is the essential spirit which makes this school necessary?

What would you call the distinguishing characteristic in all education which appears at its best in the Sunday-school?

What are the traces of religious educational interests amongst primitive peoples?

Who were the earliest religious teachers?

What memorials have we of religious education in Egypt?

What place did the great ethical code of China have in the Chinese educational system?

Mention some of the great teachers of early Greece.

What were some of the religious elements in Roman education?

What was the most important institution in the early education of the Hebrew youth?

Why were separate religious schools unnecessary amongst the Hebrews?

What is the importance of the Synagogue in later Hebrew educational activity?

In what way was the Synagogue service like a Sunday-school?

What were three kinds of religious schools in existence at the time of Jesus?

What was the curriculum of these schools?

Describe the conditions of study.

In what sense may Christianity be considered as a teaching religion?

CHAPTER II

Mention some characteristic of early Christian meetings.

In what way did early Christianity provide for religious instruction?

Would the early Christians cease to give instruction in Old Testament customs and history?

Mention some of the evidences of Gentile interest in early religious education.

Give some characteristics of the discourses in early Christianity.

What was the relation of the Synagogue school to the new faith?

What was the earliest regular school for Christian teaching?

Tell what you can of general conditions in Alexandria.

Describe the Alexandrian school.

What was the purpose of the catechetical schools?

What were the general grades in these schools?

Did the early Christian schools have any influence on general education?

Was the early theological seminary at Alexandria practically related to the schools for children?

CHAPTER III

Who was the monk called to organize the educational system of Charlemagne?

From what activities in religious education did he come?

What were the special causes leading to the development of the early universities?

In the medieval period were the people wholly ignorant of religion?

What service did the wandering scholars render?

What service did the wandering friars render?

In what way were the monasteries schools of religious education?

Describe the work of the Brethren of the common life.

What was Luther's first contribution to the literature of religious education?

What did he seek to do for public education?

What do we know about Carlo Borromeo and his work?

Describe the bands organized by Zinzendorf.

Describe conditions in the Netherlands at this time.

What did the Jesuit schools attempt?

Tell what we know of the work of Hannah Ball.

In what way were the great English public schools religious?

What contribution did Raikes make to public education in England?

CHAPTER IV

Give the date and place of the birth of Robert Raikes.

What were his circumstances and occupation?

With what class of persons did he first labor?

What did his schools seek to accomplish?

Were they the first religious Sunday-schools?

What are their differences as compared with our Sunday-schools?

In what sense is Raikes the father of the Sunday-school?

What was the great underlying motive of Raikes?

What special contribution did he make to education?

CHAPTER V

What was the purpose of early general education in New England?

What was the public education element of religious instruction?

Were separate Sunday-schools necessary in early New England?

How did special instruction for children on Sundays begin?

Mention some of the earliest instances.

Was the Raikes plan precisely suited to conditions in North America?

Describe the organization of the First Day or Sunday-school Society.

CHAPTER VI

With what organization did the Sunday-school come into closer relations in North America?

What was the attitude of the church to the school in Great Britain?

What did Wesley think of the early Sunday-schools?

Give some of the instances of church oversight of schools in the eighteenth century.

What is the distinctive American idea of the Sunday-school?

In what way have American Sunday-schools developed differently from the English?

What are some of the results of the adoption of the school by the church?

CHAPTER VII

When was the British Sunday-School Union organized?

What are some of its activities?

When was the American Sunday-School Union organized?

What were the component elements?

What were its early activities?

Show the importance of the Mississippi Valley enterprise.

In what way did the denominations relate themselves institutionally to the Sunday-school?

Describe the work of the Methodist church in promoting the Sunday-school.

Describe the work of the Congregational churches.

CHAPTER VIII

What was the earlier form of organization of the International Sunday-School Association?

Mention some of the special activities of the organization.

What were the characteristics of conventions before 1869?

What was the special action of importance taken in the Fifth Convention?

What of importance in the First International Convention?

What new activities developed in the Fifth International Convention?

Mention the principal employed officers of the Association.

What is the work of some of the subsidiary organizations?

What service has the Association rendered?

CHAPTER IX

What were the subjects of study in the early Raikes schools?

When were regular Bible stories and work first introduced?

What was the beginning of connected lessons?

Who were the leaders in lesson improvement after the "Babel" period?

Give the steps of early progress in lesson development.

What was the special reason for uniform lessons?

When was the first lesson committee appointed?

What contribution have the uniform lessons made?

Mention some of the defects of this system.

What were some early departures from the uniform plan?

How were the early departures received?

What was the purpose of supplemental lessons?

Mention other extra lesson schemes.

What were the earliest graded lessons adopted by the International Sunday-School Association?

What was the critical period of lesson development in the American Sunday-school?

Describe the action taken at the Louisville Convention in 1908.

What is the scope of the present series of graded lessons?

Who are some of the persons who led in the adoption of graded lessons?

Mention some of the notable series of graded lessons.

What was the plan of the Bible Study Union?

CHAPTER X

Describe the change in the principal aim of the Sunday-school during the last fifty years.

Show how the developing aim can be traced in the literature of the school.

What effect has the change in aim had upon the form of organization?

What results have followed from the special development of the primary department and from the organization of primary unions?

CHAPTER XI

What is the period of greatest progress in the Sunday-school?

Has the Sunday-school any important relation to world thought?

In what way has scientific thought influenced the Sunday-school?

What relation does the new psychology hold to the modern school?

In what new place do we set the child in the modern school?

What new meanings are we finding in religious education?

What special new needs does the modern school seek to meet?

Mention some of the characteristics of the recent literature created for the modern school.

What service is educational science rendering?

Describe some of the developments in special architecture.

Tell of the work of directors of religious education.

CHAPTER XII

Tell of some of the forerunners of modern teacher-training.

Who was the organizer of the earliest normal classes?

Describe the first institutes for teachers.

What contribution did Chautauqua make to teacher-training?

Tell of the beginnings of organized teacher-training.

What part did the primary union play in the development of teacher-training work?

What is the Department of Education in the International Sunday-School Association?

What were some of the standards adopted in 1908?

How do the denominations cooperate in teacher-training?

What contribution have theological seminaries made in this direction?

How has teacher-training developed in Great Britain?

What contribution have the universities and colleges made?

CHAPTER XIII

Mention some of the earlier great adult classes.

When were special organizations of adult classes formed?

What is the Baraca?

What relation do the Brotherhoods hold to adult classes?

What work do the Brotherhoods attempt?

What special benefits come from adult classes?

What is the significance of this movement in the life of the church?

CHAPTER XIV

What was the condition as to popular Bible study a century ago?

Give some of the results of the activity of the Sunday-school in Bible study.

Show the contribution by way of text-books.

Has the Sunday-school influenced popular literature on the Bible?

What is the relation of teacher-training to general biblical study?

What changing conceptions have come about as to the Bible?

What of the relation of the Sunday-school to Bible study in the present day?

CHAPTER XV

When were the first popular libraries started?

What did Raikes do for popular reading primers?

Describe some of the early Sunday-school books.

When was the first Sunday-school library established?

What service did the Sunday School Union render to libraries?

Describe the system of tracts.

What has the Sunday-school library done for public libraries?

What is the modern system of a library for a Sunday-school?

CHAPTER XVI

When was the Religious Education Association organized?

What were the reasons for this organization?

What are some of the departments of its work?

What relation does it sustain to Sunday-school organizations?

How does it carry on its work?

What are some of its important publications?

What contribution has it made to Sunday-school progress?

CHAPTER XVII

Tell of recent developments in Roman Catholic Sunday-schools.

How do the Hebrews care for the religious instruction of their young today?

What is the present condition of Sunday-schools in Great Britain?

When did work begin in France?

Describe the conditions in Germany.

SOME HELPFUL BOOKS FOR FURTHER STUDY

THE GENESIS OF THE SUNDAY-SCHOOL

I. PRIMITIVE PEOPLE AND EARLY CIVILIZATION

Burnouf, Emile. *The Science of Religions.*

Brinton. *Religions of Primitive Peoples.*

Crozier. *History of Intellectual Development.*

Graves. *A History of Education: Before the Middle Ages.* Part I.

Deniker. *Races of Men.*

Freeman. *The Schools of Hellas.*

II. AMONG THE HEBREWS

Laurie. *Historical Survey of Pre-Christian Education.*

Article, *Education*, in Hastings' Dictionary of the Bible.

Kent. *Great Teachers of Judaism and Christianity.*

Trumbull. *Yale Lectures on The Sunday School.*

Graves. *A History of Education: Before the Middle Ages.* Part II.

Article, *Education*, in the Jewish Encyclopedia.

Solomon Ibn Gebirol. *Improvement of the Moral Qualities.* Translated by S. S. Wise.

Lazarus. *Ethics of Judaism.*

III. NEW TESTAMENT TIMES

Article, *Education*, in Hastings' Dictionary of the Bible.

Schürer. *History of Jewish People in Time of Jesus Christ*.

Edersheim. *Life and Times of Jesus*.

Mathews. *History of New Testament Times in Palestine*.

Trumbull. *Yale Lectures on The Sunday School*.

EARLY CHRISTIAN CHURCH

Hodgson. *Primitive Christian Education*.

Quick. *Educational Reformers*.

Trumbull. *Yale Lectures on the Sunday School*.

Draper. *Intellectual Development of Europe*.

Dill. *Roman Society in Last Century of Empire*.

Book V.

LIGHTS IN THE GLOOM (MEDIEVAL)

Emerton. *Mediæval Europe*, particularly pp. 437 ff.

Painter. *History of Education*, particularly pp. 116 ff.

Compayré. *History of Pedagogy*.

Graves. *A History of Education*. Vol. II. The Mediæval Period.

Guizot. *Course II. Lectures 14, 15*.

Laurie. *Rise and Early Institution of the Universities*.

Magevney. *Christian Education in the Dark Ages*.

D'Aubigny. *History of the Reformation*.

(Students desiring to make a thorough investigation should secure Professor James W. Thompson, *Reference*

Studies in Mediæval History, a very full bibliography on this period — University of Chicago Press, 35 c.)

ROBERT RAIKES

Harris. *Story of Robert Raikes*.

Reed. *Evolution of the Sunday School* (pamphlet).

Merrill, in *Development of the Sunday School*, Official Report of the Eleventh International Sunday School Convention.

EARLY SCHOOLS IN NORTH AMERICA

Schaff-Herzog Encyclopedia of Religious Knowledge. *Sunday Schools*.

Brown. *Sunday-School Movements in America*.

Development of the Sunday School. International Sunday School Association.

Annual Reports of Methodist Episcopal Sunday-School Union, 1851.

Pamphlets of the American Sunday-School Union.

Michael. *Sunday-Schools of the American Church*.

DEVELOPMENT THROUGH ORGANIZATIONS

Reports of the International Sunday-School Association.

McCullagh. *Sunday-School Man in the South*.

Vincent. *Modern Sunday School*.

Myer. *Graded Sunday School in Principle and Practice*.

THE PERIOD OF INTENSIVE DEVELOPMENT

Proceedings of The Religious Education Association,

5 Vols., particularly Annual Surveys of Sunday-School Progress.

Coe. *Education in Religion and Morals*.

Vincent. *Modern Sunday School*.

Lawrence. *How to Conduct Sunday School*.

Cope. *Modern Sunday School in Principle and Practice*.

Mead. *Modern Methods in the Sunday School*.

Reports of Conventions of International Sunday School Association.

Religious Education (magazine), Vol. IV, pp. 228, 442; Vol. V., pp. 251 ff., 487 ff.

LESSON SYSTEMS

Gilbert. *The Lesson System*.

Rice. *History of International Lesson System*.
(American Sunday-School Union.)

Proceedings of The Religious Education Association, 5 Vols.; particularly Vol. I, pp. 200 ff.; Vol. II, pp. 221 ff., pp. 243 ff.; Vol. IV, pp. 115 ff.

Religious Education (magazine), Vol. II, pp. 170 f., 235; Vol. III, p. 306; Vol. IV, pp. 431 f., 437; Vol. V, pp. 267, 487.

THE TEACHER

Brown. *Sunday-School Movements in America*.

Haslett. *Pedagogical Bible School*

Meyer. *Graded Sunday-School*.

INTERNATIONAL SUNDAY-SCHOOL ASSOCIATION

Much valuable material in *Development of The*

Sunday-School. Report of the Toronto Convention.

See also bibliography above, on The Lesson System.

SCHOOL FOR ADULTS

Wood and Hall. *Adult Bible Classes.*

Cope. *The Efficient Layman.*

Pamphlets of the Illinois State Sunday-School Association.

Pamphlets of the Cook County Sunday-School Association.

Pamphlets of the International Sunday-School Association, Adult Department.

Pamphlets of organized classes in churches.

SUNDAY-SCHOOL AND BIBLE STUDY

Brand in *Aims of Religious Education*, p. 202 ff.

Willett. *Proceedings first Convention, Religious Education Association*, p. 93.

F. T. Lee. *Bible Study Popularized.*

Selleck. *New Application of the Bible.*

PARALLEL LINES OF PROGRESS

Sloan. *The Sunday School Teacher's Guide to Success* (Roman Catholic).

Sloan. *The Sunday School Director's Guide.*

Roberts. *The Church and the Next Generation.*

Sheldon. *An Ethical Sunday School.*

The Jewish Encyclopedia.

CAUSES AND FACTORS IN RECENT DEVELOPMENT

Starbuck. *Psychology of Religion.*

Coe. *Education in Religion and Morals.*

Butler et al. *Principles of Religious Education.*

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